

THE SPIRIT OF MISSIONS.

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NO. 12.

ADVENT AND EPIPHANY APPEAL.

BRETHREN IN THE LORD :

Surely I come quickly! This is the note that fitly marks the closing of a year, and not only the closing of one year but the beginning of another; for it is a note both of warning and encouragement, and we cannot rest in looking backward, but must look forward also.

“God has been revealed and reconciled in His Incarnate Son. He, after He had perfected our redemption by His death, rose from the dead and ascended into Heaven. From thence He sent His Holy Spirit to build up His Church among men, and has told us that in the end of the days He will Himself come back again with His holy angels, to judge both the quick and the dead.” Yes! “The Word was made flesh and dwelt among us”; that is the transcendent fact of time. He will come again; that will be the great event of the future. This is the faith of the Church, and it ought to show its power in the life of every member of the Church. As, then, with this faith determining our responsibilities, we pass out of one year into another, we carry with us the unfailing obligation to make known such faith to the world. Yes! so to manifest the Christ Himself that “all men everywhere may seek after Him and find Him.” In this high endeavor we must be continually forgetting the things that are behind and reaching forth unto those things which are before, and so pressing on toward the goal.

That goal for the Church of Christ is nothing less than the subjection of all things to Him, “the gathering together in one all things in Christ, both which are in Heaven and which are on earth.” This is God’s eternal plan, and, in spite of all seeming delays and interruptions, nothing can prevent its glorious consummation. What part shall we, whom God has called and placed in His Church, have in carrying out this plan? The very angels desire to look into these things; but we can do more than this. We can “labor on, spend and be spent” in doing Christ’s work, in extending and hastening His Kingdom. Surely the command comes now even to us, “Son, go work to-day in My vineyard,” and that with the greater force when we remember that the time is short, and that the night cometh when no man can work.

The manifold interests and activities of the great world-powers all around have a tendency continually to absorb the time and energy even of our Christian

people; but we must not for a moment even seem to forget that the God of Heaven has set up a Kingdom which shall never be destroyed. Yes! there is such a Kingdom, and there is one who is the King thereof, and though we see not yet all things put under His feet, yet we believe He must reign until the kingdoms of this world shall submit to His gracious rule over them all.

Let us year by year seek to grow into the fuller realization of our solemn responsibilities to the great Head of the Church, and into a more joyful recognition of the high privilege granted to us, of being coworkers with Him. What else will make life appear to have been noble and well worth living when the Master comes to take account of His servants, and inquire to what use each one has put the talents with which he has been intrusted?

In this Apostolic Church we not only enjoy the rich endowment God has preserved for us through the ages, but we are charged with corresponding duties to others; and since God's good hand has been upon us, relieving our Missionary Society of long-threatening financial disaster, we occupy a high vantage ground for our work, and ought to be ready as never before faithfully and fully to carry it on.

Here in our own land we are witnesses for the truth of the Gospel among all men, and have, we believe, a special mission to show to a divided Christianity the way of God more perfectly. As we pray so we labor for all sorts and conditions of men. Our missionaries are found in the East in many an old community whose strength has been impaired by the constant movement of her children to newer and richer fields; in the South and West, where growing states give such promise for the near future; among the thousands of Indians to whom we can never pay the debt we owe, and among the millions of Negroes, whom God in His providence has brought from the darkness and slavery of heathenism to live among us, that Christ might make them free.

In the far East, stirred to its depths by the events of the past few years, we seek to show to China and Japan that the Faith of Christ is the secret of all that is true and beautiful and good in that modern Christian civilization which they so much admire and in so many ways are trying to imitate.

In Africa, still a dark continent, though now being girdled and penetrated by the light, we are holding aloft the banner which has for so many years marked our advance on the western coast.

Greece and Haiti still look to us for nursing care, and "our faithful pioneers have met the Russo-Greeks in Alaska." We have outposts in desolated Cuba, and in Mexico, now waking up to a new life, and more than that our mission in Brazil reminds us that, as was said by the late Bishop of Western New York, "there is half a continent beyond Darien, and that the two Americas must yet be made one in Christ by Nicene conformity and true evangelization."

In the Jewish Church the people gave tithes for the service of God, but of the Philippian Christian Church it is said, "They first gave their own selves to the Lord." What wonder then that every other gift that was needed naturally and easily followed, and so the Apostle bears record that to their power and beyond it they were ready to give of their means. May we not well "stimulate our sluggish benevolence" by thinking of their shining example. "They first gave their own selves to the Lord." This is what He asks of every one of us. This is the strong appeal of grace, enforced by the unexampled opportunities for service we have in these latter days. This is the strong appeal of grace; ourselves for Christ, and ourselves His to bring the world to Him.

So shall we best "use and enjoy and deepen our faith by sharing it with others. The brightest and bravest and strongest and most blessed souls are those which feel their religion a trust, their faith a profession before many witnesses, their warfare not only fighting for themselves, but contending for their Master, their crown, when it comes to them from the King's hand, sparkling beyond the brightness of the firmament with the precious salvation of a brother's soul."

GEO. W. PETERKIN,	} <i>Special Committee.</i>
CHAUNCEY B. BREWSTER,	
JAMES J. GOODWIN,	

CHURCH MISSIONS HOUSE, New York, Advent, 1896.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 10TH, 1896.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, and Scarborough; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Shipman, Applegate, Brown, Vibbert, Anstice, and Christian; and Messrs. Low, King, Mills, Whitlock, Chauncey, Ryerson, Thomas, and Goodwin. The Right Rev. Drs. Seymour and Garrett, of the *ex-officio* members, were also present.

—The proceedings of the Missionary Council held in Cincinnati, October 27th to the 29th inclusive, were submitted, and attention was given to the resolutions of that body. One of these resolutions expressed the earnest trust of the Council that the Board of Managers would feel encouraged to continue its appropriations at the full rate for the remainder of the fiscal year. Whereupon, it was

"*Resolved*: That all annual appropriations, Domestic and Foreign, be continued until September 1st, 1897, at the prevailing rates."

—Two hundred dollars were added to the appropriation of \$500 for Indian Missions in the Diocese of Fond du Lac.

—The Board was informed officially of the election by the House of Bishops of the Rev. James Dow Morrison, D.D., LL.D., to be Bishop of the Missionary District of Duluth.

—A notification was received of a movement looking to the delivery of sermons on the subject of Foreign Missions simultaneously in all the houses of worship

in the United States and Canada on Sunday, January 10th; being the First Sunday after the Epiphany, and it was requested that all Foreign missionary bodies should use their utmost endeavors to make the plan effective through the medium of the religious press and in other ways. The communication on this subject was left in the hands of the General Secretary.

—Henry E. Pellew, Esq., acting secretary, conveyed the minutes of the Commission on Work among the Colored People at its meeting held in the Church Missions House October 22d. An abstract from these minutes appears on another page.

—A preamble and resolutions adopted by the Niobrara Indian Deanery in South Dakota, expressing its appreciation of and gratitude for the Board's action in the past, were received from Bishop Hare and are printed in this number of the magazine.

—Letters were submitted from the ecclesiastical authorities of seven dioceses and jurisdictions receiving aid for their missionary work, with regard to appointments and other matters. Such action as was necessary in connection with these was favorable.

—Communications were at hand from Bishops Ferguson, McKim, and Graves, and a number of the missionaries in the Foreign field. Bishop Ferguson announced his purpose of occupying the Bishop's house at Monrovia as his residence in the near future, the Rev. Wm. C. Cummings being left in charge of St. Mark's Church, Harper, of which the Bishop has been rector continuously since he was ordained a Priest. The Rev. R. H. Gibson wrote (under the latest date received from Africa), that the President of Liberia has visited Cape Palmas and concluded a treaty of peace with the Half-Cavallas and Liberians. On the 24th of September, he says, "general thanks were offered to kind Providence in all the Christian churches for the blessings of peace."

—Archdeacon Thomson and the Rev. Mr. Chu of Kia Ding were rejoicing over a number of candidates for Baptism, and that the Standing Committee has just recommended three young men as candidates for the Diaconate. The Rev. Mr. Partridge has begun the building of Williams Hall, an annex of the Boone School, Wuchang, with what money he had in hand for the purpose, largely received from the Diocese of Connecticut. It seemed unwise to delay longer, since it was understood that the viceroy had memorialized the Emperor of China to change the present system of education to the model of the West. So great is the desire for "western studies" that recently thirty-five applications were made for one vacancy in the said school. Mr. Partridge wrote that he and some friends, who joined him in contributing for the purpose, after a long delay had secured for and presented to the mission a very desirable piece of property adjoining our clergy-house, which will be most useful either for enlarging the school or for building residences in the future. The Board by resolution gratefully recognized the gift. Dr. and Mrs. Merrins began work at Ngan King early in September. The officials and people appear to be friendly.

—It was reported that Bishop Holly sailed for Port-au-Prince, Haiti, on the 7th of November.

THE APPROPRIATIONS EXTENDED.

THE Board of Managers, at its meeting on November 10th, voted to extend the appropriations to the end of the fiscal year, September 1st next, for all our missions, Domestic and Foreign. This action was taken upon the suggestion of the last Missionary Council. It will be a source of joy and encouragement in all our missions. It is a great inconvenience to have to carry on the work, not

knowing whether at the end of three months the appropriations will be cut down. We trust that the Church will show by its contributions that it approves of this venture of faith, and that congregations will send their offerings very early. If during the Advent season we could receive a large proportion of the money for Domestic Missions, and then during the Epiphany season receive a large proportion of the money for Foreign Missions, it would be a very great convenience to the Treasurer. Please make your first contribution of the year before the holidays are upon us.

THE MISSIONARY COUNCIL.

THE Missionary Council, held in Christ Church, Cincinnati, on Tuesday, Wednesday, and Thursday, October 27th, 28th, and 29th was, in the judgment of the best qualified observers, a remarkable one. A Bishop present, in making a statement of his impressions, said in substance that it was a great privilege to have been there; that it was earnest, spiritually-minded, and helpful to the members and others in attendance, to the people of Cincinnati, and, he was convinced, to the whole Church. It may be that the attendance was not so large as upon some other occasions. This was more noticeable with regard to the eastern clerical members, and the laity generally. It was conceded on all sides that at the end of so anxious a presidential campaign it could hardly be expected that the business men could break away from their engagements.

A most abundant hospitality was extended to all visitors by the Churchmen and Churchwomen of the city. "It was something marked even for a western city," said the same Bishop. A bountiful luncheon was served each day to all the members of the Council, to the Woman's Auxiliary, and to the visitors by the ladies of the Cincinnati churches, in a hall of the Scottish Rite Cathedral hard by the church. On Wednesday evening the Church Club of Cincinnati gave a general reception in the spacious assembly-rooms of the same edifice, not only to the members of the Council and the Auxiliary and the visitors, but they included also in their invitation the Churchpeople of the city. It was a grand affair and greatly enjoyed by all who participated.

Mention was made in the last number of this magazine of the preaching services in all the churches in Cincinnati and vicinity on the Sunday morning preceding the grand children's mass meeting in the afternoon, and the two general missionary meetings in the evening of the same day.

On Tuesday morning, October 27th, at ten o'clock, in Christ Church, the Holy Communion was celebrated by the Right Rev. Dr. Tuttle, Bishop of Missouri, assisted in the Epistle by the Right Rev. Dr. Dudley, Bishop of Kentucky, in the Gospel by the Right Rev. Dr. Whitaker, Bishop of Pennsylvania, and in the administration by several other Bishops. The sermon before the Council, on Acts i. 6-8, was delivered by the Right Rev. Dr. Capers, Bishop of South Carolina. This will be published with the volume of reports for the year.

Immediately after the close of Divine service the Council was organized, with Bishop Tuttle in the chair. The Rev. Dr. Anstice being elected Secretary, thereupon appointed the Rev. C. M. Davis as his assistant. An address of welcome was made by the Right Rev. Dr. Vincent, Bishop-Coadjutor of Southern Ohio, in charge of the diocese, which was responded to on behalf of the Council by the Right Rev. Dr. Whitaker.

BUSINESS MATTERS.

The report of the Board of Managers having been read, it was referred (except

as otherwise specified) to a special committee of nine for consideration. This committee reported in part the next morning, when, in response to the call of the Board of Managers, a resolution was adopted appointing a service of special thanksgiving in that the fiscal year had been closed without arrearage, to be incorporated with the noonday devotions. The hour of twelve having arrived, the Right Rev. Dr. Gillespie, Bishop of Western Michigan, at the request of the presiding officer, conducted such a service in which all present joined most heartily. Mrs. Wm. R. Butler, of Mauch Chunk, Pennsylvania, sung "Tell it out among the heathen that the Lord is King," the whole body joining in the chorus.

On the last morning of the session the committee submitted its main report as follows:

Your committee, to whom was referred the Report of the Board of Managers, find themselves embarrassed with the numerous topics presented in the report and the accompanying documents, even with the assignments of parts to separate committees.

The report opens with the grand event of the year, the threatening prospect of debt changed to the happy result—"the financial year closed not only with no arrearage, but with \$3,000 in the treasury." This is well entitled "a great occasion for thanksgiving." It emphasizes this, that, not as on a former occasion, when individual wealth and willingness met the crisis, the heart of the Church was stirred and the feeble and the strong among her parishes and the men and women of all grades of ability brought their gifts to her treasury; and this in a period of business depression that realized anxiety wherever before the basket and the store had warranted, "I shall never be moved."

Your committee cordially indorse the asking of the Board that this shall be "made an occasion for special thanksgiving," and suggest that the noonday service comply with the request. But "the praise and thanksgiving to Almighty God" will be sincere only as the Church shall feel that her own selfish withholding of the silver and the gold, and her sad indifference to the Master's cause has brought her into the depths from which God has rescued her, and shall for the future pledge in her parishes and among her people, the constant bestowment as "God has prospered us."

When, in 1893, this Council met in Chicago, a report was presented by the Bishop of North Carolina, almost his last service for the Church, embodying the recommendation for a service to be known as "the united monthly service," the object being especially intercession for missions. The proposal was unanimously adopted. The question must have come to many minds in the last few months, how far this resolution has been made the practice in our parishes. Such a resolve is a solemn promise to Heaven. "When thou vowest a vow unto God defer not to pay it, for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Are we a Church, in all our missionary work, "begun, continued and ended" in purposes and plans, of the faith in God that submits all to Him in prayer and supplication? Said a prelate to whom this Church owes much in her missionary organization, "a Church upon her knees can never be destroyed; a Church upon her knees has her whole way with God."

The committee notice with regret the statement, "It is well understood that there are diocesan and local treasurers who have never turned into the general treasury the money in their hands belonging to the Enrolment Fund." The retention of money raised for a specific purpose is a breach of trust that would find only condemnation in business circles and is aggravated when the trust is a sacred one.

The peculiar relation of the clergyman who acts "as counsellor and guide of our brethren in Mexico," to the Board, renders it impossible to repay the \$3,000 advanced by a "personal friend" of the Rev. Mr. Forrester, to meet his salary. We can only express the hope that special contributions will speedily meet this indebtedness.

The committee reiterate the recommendation of former reports that "the annual reports of all the Bishops should contain as definite statements as may be practicable of all so-called 'specials,' and other private gifts received by them for their respective uses, showing the amounts, the dioceses from which received, and the objects to which they have been or are to be devoted."—Report 1893, p. 17. There is a satisfaction to donors in knowing the disposition of their gifts, and the Church should receive the credit of her missionary liberality.

Your committee would recommend that in addition to the usual reminder, by the Secretary, of the Children's Lenten Offerings for 1897, a letter to the children be sent by authority of this Council, such letter to be prepared and signed by the presiding officer, two Presbyters, and two laymen.

The committee note with regret the limited observance of the monthly missionary service as recommended by the Missionary Council of 1893 by the adoption of the following resolution:

Resolved, 1. That the proposed monthly service be known as the United Monthly Mission Service

2. That the day designated be the *Friday after the first Sunday in each month*.

3. That the General Secretary be requested to send a copy of the published services for missionary meetings to each clergyman having the charge of a parish or mission.

4. That a copy of this report be sent to the Bishop of every diocese and missionary jurisdiction of this Church.

It is believed that this resolution would be more fully carried out if the Board of Managers would

announce a series of consecutive topics for prayer and instruction at the monthly missionary service and secure from the Bishops of the Church their authorization of such prayers as have been used in this Council for use in their respective dioceses. The committee would therefore urgently solicit the consideration by the Board of Managers and by the Bishops of this recommendation.

The continued complaint of the limited circulation of *THE SPIRIT OF MISSIONS* suggests the wisdom of sustaining the *QUARTERLY MESSAGE* and employing leaflets to spread missionary intelligence.

The committee were pleased, upon an examination of the subject, to find that the expenses of management of our Society were less than those of other societies. So far as figures of other Boards were attainable none were at as low a ratio as ours.

Other topics in the Report of the Board do not call for our comment, as they have been committed to the several special committees.

In closing this report the committee can but recur again to the golden words, "The financial year closed with no arrearage." While we have rendered praise and thanksgiving to Almighty God, we cannot be unmindful of the anxious efforts of the General Secretary and the Treasurer, and we look to the Missions House, with the careful deliberations of the Board and committees, the zealous work in the offices, and the noonday prayers, as forever associated with that whereof we rejoice.

Resolved: That this Missionary Council recognizes with devout gratitude the good hand of God in the affairs of our missions, by which the Board's treasury was supplied with all the money required to sustain the work to the close of the year.

Resolved: That the Council hereby expresses its heartfelt gratitude to the people of the Church, clergy and laity, who have so generously responded to the appeals for our General Missions during the past year.

Resolved: That this Council extends its warm congratulations to the Board of Managers, that it was enabled to restore its appropriations for the first quarter of the fiscal year, to the great joy of all concerned at home and abroad.

Resolved: That this Council earnestly trusts that the Board of Managers will feel encouraged to continue its appropriations at the full rate for the remainder of the fiscal year.

Resolved: That this Council lovingly calls upon all the people of the Church to testify their faith in our Lord and Saviour Jesus Christ by contributing freely to the support of the Church's general missionary work this year.

Resolved: That this Council earnestly appeals to the clergy to present the cause of our missions to their congregations at an early day, and to gather their offerings, so that the work may be encouraged at the beginning of the year.

Resolved: That this Council would express the fervent hope that no congregation will neglect to make an offering to the treasury in prompt response to the Advent and Epiphany Appeal so soon as it shall be issued, and that no one connected with the Church will deny himself the privilege of sharing in the support of its General Missions.

Resolved: That this Council earnestly urges upon all Sunday-school workers in the Church the observance of one Sunday in every month as a time for gathering the special offerings of the children for missionary work.

Resolved: That for the fuller representation of the Church in this Council, the canon should be so amended as to permit the Bishop of a diocese or missionary jurisdiction to appoint substitutes for so many of the elected members as may be unable to attend.

Resolved: That the Council recognizes in the reported changes of boundaries of the missionary districts the introduction of a wise policy in the missionary work of the Church.

Resolved: That the Board has properly insisted upon adhering to the original purpose and policy of the Missionary Enrolment Fund.

The foregoing resolutions were adopted *seriatim*.

The Report of the Woman's Auxiliary was referred to a committee of five, who the next day brought in their report calling attention to the striking facts recounted by the organization at the close of its twenty-fifth year, adding:

But what figures or what words can represent to us the blessings that have descended upon the Church in answer to these women's prayers ascending to Heaven during this long period of time? Who but God knows the joys that have been borne to homes bare of the comforts of life upon the wings of their sympathy? Who can count the lives that have been prolonged for God's work by their timely aid? Who can estimate the extent of their helpfulness in the general work of the Church, not only in the aid sent to outposts but also in Church life made more vigorous at the centres?

Should any rector stand at one side watching this work with coldness or with apprehension, he would make one of the most serious mistakes of his ministry. Rather should he encourage and urge into the Auxiliary every one of the matrons and maidens, for it will only do him and them good. The more he incites them to zeal for missions the more will they assist him to incite his whole parish to all good works, and the more bountifully will God's grace be poured out upon every portion of the field he is striving to till.

In this connection your committee desire to express their solemn conviction that a wide and promising field for the spiritual work of the Woman's Auxiliary exists in the need of an extended and developed female diaconate for service among women, especially in the missionary jurisdictions and particularly

there in the homes of the Freedmen, the Indians, and the less educated and refined classes; and your committee do most earnestly commend to the Woman's Auxiliary the desirability of efforts toward supplying many of our Bishops with a staff of trained women workers, either in or out of the diaconate for service as house-mothers, matrons, and mentors of households, not so much for direct religious teaching as instruction in the everyday arts of healthy, pure, economical, and clean living.

Whereupon the following resolutions were adopted :

Resolved : That in addition to the usual number of printed Reports, a four or six-page leaflet be prepared, containing an abstract of the Report, and an edition of 50,000 copies be printed, for general distribution throughout the Church.

Resolved : That this Missionary Council extends to the Woman's Auxiliary to the Board of Missions its heartiest congratulations upon this twenty-fifth anniversary of the organization of that great instrumentality for the doing of the work of the Church, and now join with these their sisters in devout thanksgiving to Almighty God for the continued increase in spiritual fervency and earnest service which has marked the progress of its growth.

Resolved : That this Council recommends to the Woman's Auxiliary to make provision for the support of women workers under the direction of the Bishops who may need or desire them, especially in the fields of work among the Negroes of the South and among the Indians.

The Reports of the American Church Missionary Society and other auxiliaries were referred to a committee of five, who the next afternoon reported upon the work of the Church Society for Promoting Christianity Amongst the Jews. as well as upon that of the American Church Missionary Society. No resolutions were appended.

With respect to the former society, the committee said that its work had been carried on substantially as in preceding years, but in Philadelphia with much greater encouragement. With the limited means at its command, the managers of the society have not been able to extend their efforts to other cities as they desired; there are some friends of the work in every diocese, but it does not receive the support which its existence as a recognized society of the Church demands. The Jewish population of the country has increased ten-fold within fifteen years, and of the 20,000 who voted the socialistic labor ticket in New York at the election of 1895, three-fourths were Jews. This shows the importance of bringing to bear upon them the influence of Christian teaching.

With regard to the latter society, the committee said that the American Church Missionary Society "not only has in the providence of God gotten from under the shadow which has so heavily rested upon it in the past few years, but its work has steadily advanced." The contributions in this country for Brazil have equalled the expenditures there, "where in six years there has been done a work remarkable in the annals of our Foreign Missions, represented by a church of nearly 300 communicants contributing over \$3,000 toward self-support and bringing the Gospel within the hearing of several thousands."

The Report of the Commission on Work among the Colored People was referred to a committee of six. This committee made their statement to the Council on Thursday morning, when remarks upon the general topic followed; the speakers being the Right Rev. Drs. Dudley and Nelson, and the Rev. Dr. R. H. McKim. No action pertaining to this report was taken. The committee said, after giving full statistics of the work in the field, the appropriations, etc.:

Looking at it in reference to the oft-repeated statement, that it seems as nothing when compared with the vastness of the field, and the millions of Negroes and Colored people in our land, your committee would draw attention to the fact, not yet sufficiently emphasized, that these millions present the same difficulty which the Church meets everywhere in her work among their white brethren—they are already organized into great religious bodies, to which they are attached, and the work of the Church among them must be necessarily slow. But your committee feel deeply impressed with the undoubted fact that greater progress and larger results could have been achieved if the general Church appreciated more earnestly her duty to our poorer brethren, and her obligation to build up the Kingdom of Christ among them, as she is commissioned to do, in the Name of her Lord. To illustrate: If the Church schools at Raleigh and at Lawrenceville were supported by Churchpeople, and friends of the Church, with the same generosity with which so many of them give to the admirable schools at Hampton and Tuskegee, your Church work among Colored people, in this department, would be to-day a more telling influence for good.

Your committee deplore the fact that the Commission failed to receive the full amount appropriated

for its use by the action of the Board of Missions at Minneapolis, but the cause of this failure is, in the judgment of your committee, far more to be deplored.

That the failure of the general Church to respond more generously and willingly to the appeals of the Commission should oblige a retrenchment in its gifts of help, and denials of opportunities to forward work already established, is bad enough, but that the Church should have failed to make good the action of the Board of Missions, taken at Minneapolis, is most discouraging. However, the work is the Lord's, and must be done, and will be done. The president of the Chicago branch of the Woman's Auxiliary has suggested, and is earnestly urging, that the united offering of the women of the Church in 1898 be given to this work of the Master.

The Report of the American Church Building Fund Commission was referred to a committee of five, who shortly before adjournment made the following brief statement concerning the work:

The committee appointed to consider the Report of the American Church Building Fund Commission desire to congratulate the Church upon the faithful, judicious, and economical management that has characterized the administration of this fund, and to offer our most hearty commendation of the purposes for which it was created and of the methods by which its usefulness has been thus far so practically and forcibly demonstrated.

We would call the attention of the members of the Council and of the Church at large to the two important features of this Commission that are specially emphasized in the present report, viz., the permanency of the principal of the fund, and the advantages of the named funds, for those who may desire to contribute special gifts for designated lines of work.

It is certainly a cause of devout thankfulness to know that this fund has now reached the sum of \$287,277.33, and that within the past ten years the sum of \$166,974.17 has been returned to the treasury after a five years' loan, and has been sent out a second time on its errand of Church extension, and in some instances a third time.

We warmly commend the cause to the earnest consideration of the faithful, and bespeak for it their prayers and their alms.

On Wednesday morning the Right Rev. Dr. Vincent, having submitted the Report of Church Work in Mexico, the said report was referred to a committee of three who were heard from on the last morning in form following:

Your committee, to whom was referred the Report of the Church Work in Mexico, are unanimous in their admiration of the cautious, progressive, and conservative methods there being adopted by the superintendent, the Rev. Henry Forrester, and his staff of clergy and other officials.

They note the growth of the work in every direction, hampered, as it unfortunately has been in time past and continues at present, by a deficiency of means to bring the many good intentions of the laborers to good effect, and it is with feelings of deep regret your committee observe that the superintendent has each month to borrow the needed money on his own personal credit.

Your committee are strongly of opinion that such a condition of things in mission work authorized by the American Church and under the direct administration of the Presiding Bishop and the board of advisers, can be accounted for solely by the general ignorance of the Church of the difficulties under which this particular mission is laboring; and we desire to offer the following resolution:

Resolved: That this Council desires to put on record its strong appreciation of the work being done in Mexico under the direction of the Rev. Henry Forrester, superintendent, and to express the hope that he and his coworkers may be encouraged in their labors by increased and adequate support on the part of the American Church.

The appended resolution was adopted.

On reassembling the first afternoon, the Right Rev. Dr. Peterkin, Bishop of West Virginia, by formal action of the Board of Managers, presented the report of the Standing Committee on Ways and Means (which was printed in full in the July number of this magazine) with the request for a general discussion of the subject by the Council. The debate was so animated and extended that it disarranged the remainder of the programme for the first day and was taken up again on the second. Bishop Peterkin having moved the first suggestion contained in the report, a number of amendments were offered, only one of which prevailed, which was in effect a verbal change. Finally the following resolution was adopted by the Council:

Resolved: That this Missionary Council approves the general plan referred to it by the Board of Managers.

This action throws the whole matter back into the hands of the Board of Managers for further consideration.

PAPERS ON PRACTICAL TOPICS.

The committee of arrangements appointed by the General Convention had se-

lected certain practical topics for discussion, and papers were read on Tuesday and Wednesday by the Rev. Charles T. Olmsted, D.D., of Utica, New York, on "Systematic Offerings"; by the Right Rev. G. Mott Williams, D.D., Bishop of Marquette, on "How Shall the Church Best Reach the Rural Population?"; by the Rev. F. W. Taylor, D.D., of Springfield, Illinois, on "Should any Clergyman Fail to Give his Congregation an Opportunity to Contribute at Least Once a Year to the Church's General Missions?"; by the Right Rev. Dr. Tuttle, on "How Far is it Wise to Found Institutions in Missionary Jurisdictions?"; by the Rev. Irving P. Johnson, of South Omaha, Nebraska, on "Associate Missions." All but one of the foregoing manuscripts have come into the possession of the Board and, by the direction of the Council, will appear from time to time in *THE SPIRIT OF MISSIONS*. In this number is published the paper of the Rev. James S. Stone, D.D., of Chicago, on "Sunday-schools and Missions," which was not delivered at the Council, it having been crowded out by the discussion on ways and means on Tuesday afternoon, Dr. Stone being obliged to leave for home that night.

On Wednesday the following resolutions were adopted:

Resolved: That the Missionary Council recognizes with gratitude to Almighty God the loving devotion of the children of the Church to the work of General Missions, and the liberal contributions made for missions by a large number of children in the Sunday-schools of the Church through the Children's Lenten Offering.

Resolved: That this Council earnestly recommends to every Sunday-school in the Church that its Lenten offerings for the coming year be devoted to the work of General Missions.

MISSIONARY MEETINGS.

On Monday evening a meeting was held in Christ Church in the interest of the American Church Building Fund Commission, when the speakers were the Right Rev. Dr. Dudley, the Right Rev. Dr. Brooke, Bishop of Oklahoma and the Indian Territory, and the Right Rev. Dr. Wells, Bishop of Spokane; and on Tuesday evening addresses were delivered before the Council in Christ Church by the Rev. L. L. Kinsolving, missionary to Brazil, the Rev. E. H. Edson of the Alaska mission, and the Right Rev. Dr. Nelson; the Right Rev. Dr. Whitaker presiding. A missionary meeting was also held in the Church of the Advent the same evening, where addresses were made by the Right Rev. Dr. Gray, Bishop of Southern Florida, the Right Rev. Dr. Millspaugh, Bishop of Kansas, and the Rev. J. C. Ambler of the Japan mission; the Right Rev. Dr. Dudley presiding.

On Thursday morning the Right Rev. Dr. Holly, Bishop of Haiti, made a statement before the Council of his work and its needs.

CLOSING EXERCISES.

At the concluding session it was resolved that before its adjournment the Council should be bidden to prayer by its presiding officer that our country might be piloted safely by Divine Providence through the perils that encompass it, the language of the Book of Common Prayer being used. This purpose was carried out.

The following resolutions were adopted:

WHEREAS, A lack of interest in the missionary work of the Church is largely owing to deficient knowledge on the subject, therefore,

Resolved: That in the judgment of this Council it is the duty of the clergy to make personal efforts toward a wider circulation in their parishes of all the missionary publications of the Church.

Resolved: That this Missionary Council desires to assure the Missionary Bishops of the Church and all the Church's missionaries, absent from its sessions, of its affectionate remembrance, prayerful sympathy, and best wishes for them in their several fields of labor; and the Secretary of the Council is hereby instructed to transmit this salutation specifically in writing to the retired Bishops of Japan and China, to the Bishops of Cape Palmas, Tokyo, Shanghai, and Alaska, to the Rev. Henry Forrester, Presbyter in charge in Mexico, and to Miss Marion Muir, Athens, Greece.

Resolved: That the warmest thanks of the members of this Council are hereby tendered to the Bishop-Coadjutor of this diocese, and the various committees, clergy, and people of the parishes, and the Church

Club of Cincinnati, whose kind offices have rendered the meeting of the Council here a pleasure that we shall always gratefully remember.

Resolved: That our thanks are further tendered to the ladies of the parishes of this city for their admirable and successful efforts for our entertainment in every way.

Resolved: That our thanks are especially due to the clergy, parish authorities, and the people of Christ Church for their hospitality, and that we desire to express our gratitude to the organist and choirs of the church for the delightful music by which the various services have been beautified and brightened.

On motion, the thanks of the Council were given to the presiding officer for his able and impartial discharge of the duties of his office, which was adopted by a rising vote, and its thanks were returned to the University Club for courtesies extended.

The interesting and enthusiastic meetings of the Woman's Auxiliary will be reported in the woman's department of this magazine.

The closing of the Council was, in the opinion of many present, one of the most memorable scenes ever witnessed. Upon the call of the chair masterful addresses were made by the Rev. Dr. Abbott, of Cambridge, Massachusetts, in whose estimation the interest of the missionary work rose higher in this Missionary Council than ever before, and by the Right Rev. Drs. Millspaugh and Dudley, while the final words of the presiding officer, the Bishop of Missouri, thrilled all hearts and moved all present. As one said, "there was a general manifestation of the Spirit of God."

The *Gloria in Excelsis* was sung and the members dispersed with the Blessing of Peace.

THE COST OF A NATIONAL ELECTION.

THE national canvass which stirred the country so deeply during the past summer and early fall until election day is said to have been conducted with a larger expenditure of money than any preceding canvass in our history, and this is probably true. We place no confidence in the larger estimates which have been made of the amount expended, because they seem so fabulous; but even the smallest and most reasonable estimates state an amount of money reaching up into the millions; and money was never so freely given for the reason that the people felt that the stake was great, the issues were vital, and there was but little time in which to carry on the work of education.

All this, so far from being an occasion for complaint, is a credit to our people. It proved their deep earnestness in the cause which they had in hand. The hearts of the people were interested and their consciences were aroused, and so they put forth mighty efforts.

This goes to prove that money may be had without stint for any good cause which lays hold of people's hearts. The pocket-book will be converted to that cause in which they thoroughly believe. The work of preaching Christ needs just such earnestness as this. If we are in earnest in bringing Christ to the hearts of men there should be no lack of means for the support of those who go upon that errand. Money alone cannot do the work. Money is not the first need. Devoted men and women, in whose hearts the love of Christ is burning with a single aim to make the Gospel of salvation known will, we believe, never lack for all that is needful to support them.

A great cause—and what can be compared to that cause which brought the Son of God from Heaven to earth?—will bring forth a response in money equal

to the need. Let us stir up our hearts to lay fresh hold of the Gospel, and put intensity into our undertakings to save mankind.

ARTHUR CLEVELAND COXE.

THE earnest, active life of the late Bishop of Western New York reached so many interests and aided so much of the Church's work that many others have already paid deserved tribute to his memory and told in faithful words his usefulness in their several agencies. It is therefore unnecessary for the Board of Managers to attempt to add to the words of just comment already well said and written in memory of this Bishop; but the Board desires to put upon record its own estimate of Bishop Coxe's work in the mission in the Republic of Haiti.

Bishop Coxe, after a visitation in the island many years ago, saw the need and opportunity for the introduction of this Church, with her orders, faith, and worship, and at once gave his utmost efforts to establishing more firmly the mission already there by sending to them the Episcopate. It is certainly indispensable to all successful mission work that there shall be in its control a wise caution, which can foresee and provide against incautious and impossible efforts, which can result in only useless expenditure of means; but it is as necessary that there shall be found an enthusiasm born of honest faith in Christ and His Church, which refuses to accept as impossible every hindrance which mere human caution might well enough decide to be impossible. Bishop Coxe was blessed with such faith and enthusiasm. He found in the people there an indifference in matters of faith which may well have been aided by a none too carefully guarded worship, and he believed there existed grosser immoralities which were the offspring of an old-time heathenism then reasserting itself. These, however, were not hindrances, but loud calls upon the Church for her aid, in the estimate of the good Bishop. He was himself placed in charge of the work and remained so until Bishop Holly was consecrated, and never lost his interest.

This was only one and a small chapter in the history of the many "works" which follow now this man of God. Surely after a life which was never idle he may well enough in God's providence "rest."

Bishop Coxe's interest in the work in Greece reached from his boyhood, when he heard from his father of the struggles of the Greeks for liberty, until the day of his death. Bishop Coxe was an unchanging and faithful friend of Dr. and Mrs. Hill throughout their life-work in Athens.

O. W. WHITAKER,	} <i>Committee.</i>
J. H. ECCLESTON,	
W. H. VIBBERT,	
ELIHU CHAUNCEY,	

WHO DOES NOT BELIEVE IN MISSIONS?

THE Rev. E. L. Stoddard, PH.D., has shown how strong is the claim of missions upon every Christian in the following:

It requires a strong effort of the imagination to penetrate within the mental hori-

zon of a man who does not believe in missions. That one should be indifferent to them, should have allowed his fervor to cool and his enthusiasm to wane, is quite conceivable; but that he should name the Name of Christ and yet deliberately decline to admit the claims of missions upon him, would seem to show a habit of mind similar to his who is said to have spoken disrespectfully of the equator.

For to an ordinary observer the missionary spirit seems the very genius and essence of the religion of Christ. The first command given to the natural man was: "Be fruitful, and multiply, and replenish the earth," *i.e.*, fill it with creatures fit to be "sons of God." The first command given to the Church was: "All power is given unto Me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Divine Name," *i.e.*, make them "sons of God." The second command is the complement of the first.

The missionary spirit was the life and inspiration of the early Church. When certain Churches lost this spirit they died in their nests, and without this spirit it is as hard for a Church to keep alive now as then. The way to grow at home is to grow abroad. Our Church should be in the van in the world's conquest for Christ, not, as she often is, in the rear. Christ died for every creature and directed His Church to send the Gospel to every creature. We cannot escape this responsibility. We shall answer in the day of judgment as to how we have fulfilled this responsibility. We shall see then that a Church or a Church member without the missionary spirit is outside the New Testament. We must catch that spirit or stop praying, "Thy Kingdom come."

The call to be a Christian is a call to be a missionary, *i.e.*, we are to go or send. Our motto should be "Jesus for all the world, and all the world for Jesus."

BRIEF MENTION.

THE National Armenian Relief Committee has received the following letter from Mr. Gladstone:

"F. D. GREENE, ESQ.,

"Secretary National Armenian Relief Committee,

"63 Bible House, New York.

"DEAR SIR:—I rejoice that the great and bountiful people of your country are endeavoring, through the relief fund, to mitigate as far as they can some of the consequences of the conduct of the Great Assassin.

"This is something, not much. For Europe and civilization still remain under the disgraceful reproach of having coldly tolerated a series of outrages perhaps the most monstrous known to history; and according to the latest accounts one of the powers seems, after the innumerable falsehoods of the sultan, still to accept his trivial and worthless assurances, and even to be flattered by them.

"To your good work I wish heartily well, and I have the honor to remain,

"Yours very faithfully,

"(Signed) W. E. GLADSTONE."

WITH OUR CORRESPONDENTS.

BISHOP MORRIS writes from Portland, Oregon, under date of November 15th, as follows: "We have now in the Rogue River valley mission three churches, two of them somewhat unfinished as to the interior, but very nice and churchly buildings, quite creditable in every way. These are at Grant's Pass and Ashland, the northern and southern points, forty-five miles apart; the third, at Medford, is a smaller and plainer building, but nicely furnished and quite serviceable till the day of larger

means comes round. We are just now building here what I call a 'prophet's chamber,' a small detached building fourteen by sixteen, to be the resting-place, day and night, for the missionary, when he comes on his periodical visits. It is to cost fifty-five dollars, and will be a great comfort to him as well as a great saving in hotel and boarding-house bills. It will serve as the kitchen or library of the future rectory. To get the fifty-five dollars is the great question! Maybe you know some rich city parish now building a grand rectory where that trifling amount could be taken from the cost of the stairway, one of the mantelpieces, or the doors, and never be missed. Alas, in vain I fear do I make such a presumptuous suggestion! I need about five more just such 'prophet's chambers' in my wide field to give comfort and ease to my hard-working missionaries; but we are away off here, and must peg away as best we can."

A RECTOR in the Diocese of Missouri writes: "I have been reading this morning the last QUARTERLY MESSAGE and the report of the Missionary Council recently held at Cincinnati. This has moved me to write you in regard to missionary offerings. At the meeting of the vestry of this parish, early in August, I asked that whenever there were five Sundays in a month I might arrange for an offering for general missionary work. My plan is this—to place in every pew on the morning of every fifth Sunday in a month an envelope marked 'Mission Work in the Church,' in which offerings may be placed. I shall also on that morning deliver a sermon on the duty of the Church to support its general missionary work and ask for increased offerings. In this way I shall give an opportunity to my people to contribute four times each year to the work of the Domestic and Foreign Missionary Society. Our offerings may not be large, but I hope to see them increase every year. I believe this plan could be adopted in every parish and mission in this country. If it were, I feel sure that there would soon be sufficient funds to warrant an increase of the force now in the field, instead of the fear which comes every year of the need of cutting down the force of workers."

SYSTEMATIC OFFERINGS.

[THE Advisory Committee of the Woman's Auxiliary on Systematic Giving beg to present the paper on that topic read by the Rev. Charles T. Olmsted, S.T.D., rector of Grace Church, Utica, New York, at the Missionary Council in Cincinnati, Ohio, on Tuesday, October 27th, 1896, and published in this number of THE SPIRIT OF MISSIONS, and they bespeak for it a careful perusal. They also desire to make known this invaluable missionary magazine, the circulation of which they hope to increase. Mrs. S. A. Clark, Mrs. H. A. Neely, Mrs. Wm Ames, Mrs. Thomas Neilson, Mrs. A. L. Sioussat, Miss F. E. Adams, Mrs. J. L. Truslow, Jr., Mrs. F. R. Millspaugh, Miss H. R. Parkhill, Committee.]

The Board of Managers finds it difficult to pay the stipends of its missionaries, and for the past two or three years, had it not been for the generous gifts of a few individuals and very strenuous appeals and efforts at the last moments, there would have been a large deficit in the treasury. Such inequalities in the balance-sheet always arise from one of two things—either the Board undertakes to do more than the Church is able to maintain, or else we, the people of the Church, fail to develop and make available our possible resources. Which is it in this case?

There are some among us who think that we undertake too much. One hears the question asked now and then, Why does the General Convention go on setting off new missionary districts and appointing continually more and more Missionary Bishops when every one knows that we go through such agonies every year in providing for the present demand? Certainly no one can deny that there is some force in the question, and that it has some justification. Nor does any one approve, I imagine, of piling up a debt which we shall not know how to remove. The Board

of Managers showed their feeling on this subject by the reduced appropriations which they conscientiously, though very reluctantly, arranged for the present quarter, when the prospect of debt was staring them in the face. But I believe there are very few who really feel that the Church is not able to do all and more than all that it is likely to attempt; there are few who are not convinced that our trouble lies rather in the failure to develop resources, and consequently it is always a feeling of shame that comes creeping over us when we see the balance going down on the wrong side and hear the suggestion that we turn back from the plough to which we have put our hands.

The real question before us, then, is this: How are we to obtain for this part of Christ's work committed to us, what the people of this Church are able to give? Many plans have been proposed, but I doubt if any remedy will reach the root of our disease and cure it wholly, which does not involve the principle of systematic giving, and in that term should be included not only regular offerings, but also a reasonable and obedient distribution of them among at least the great essential or elemental departments of Church work, namely, the parish, the diocese, and the general mission field. For the truth is, that the thing from which we are suffering lies deeper down than we usually imagine. It is one of the outgrowths of a principle which tends to make the whole of our religious service more or less uncertain and spasmodic.

Through a very inconsequent interpretation of certain passages of Scripture, many Christian people have become imbued with an exaggerated idea of the liberty of the individual and with an impression that rule and system do not belong to the religion of Christ. Has not Christ abolished the law? they ask. Has He not made us free? The Jewish religion was one of rules and systems, but the Christian religion is one of love and free-will, and is not tied down by any such things. The Christian spirit soars away upward like the lark, and sings its matin song out of a full heart, because it feels like it, in the freedom of the open sky. "Come, then, buy wine and milk without money and without price." Away with legal fetters and tithes, which bind one down to systematic ways of doing and of giving—they are unworthy of the loving spirit!

Now, this sounds very fine, and there is enough of truth in it to make it plausible, but not enough to make it practical, even in those upper regions where the will of God has become completely the joy of every creature. A voluntary service, the spontaneous outcome of the loving heart, is the only perfect service of God. It is undoubtedly the standard, the high aim, which the Lord has set before us for our attainment. Nothing else could find a place in Heaven; but I would ask you to remark that the heavenly service is not the less systematic because it is spontaneous. "Order is Heaven's first law"; and we can imagine there, in that perfect state, no sort of conflict between the order that God's will imposes and the free-will of the obedient subject; we can imagine there no conflict between love and duty; nay, in Heaven love and duty have become perfectly harmonious and are one and the same thing. Heaven itself, then, has laws and rules, although they have no irksomeness to the obedient will which habitually follows them. Still more has the Church on earth its laws, imposed by the Lord Himself for our discipline. Indeed, the only test of our love for Him is the keeping of His commandments; and commandments are rules, and rules require system and lay obligations upon us. So that, while it is blessedly true that "Christ has made us free" and has introduced the lofty standard of a voluntary, loving service to the perfection of which we must strive to attain, it does not follow that we are "without law to God"; but, as St. Paul himself acknowledges, that we are "under the law to Christ," and the goodness of which the human character is capable still manifests itself, not in spasms arising from uncer-

tain and temporary emotions, but in habits founded on unfailing obedience to that law.

Habitual goodness, which makes of itself an atmosphere, is the only kind of goodness that will abide forever in Heaven, and hence it is the habit of good service, which like every habit comes to be a second nature with us, that needs to be cultivated here on earth. If, for example, prayer be a duty, we should pray with regularity. If to worship God with His people on the Lord's Day be a duty, it should be done every Lord's Day when it is possible. I suppose that the saints in Heaven have plenty of practical work to occupy them, and that all their work is praise; but if there be a time every day or every week, when, according to the will of God, the multitude of the heavenly hosts are wont to assemble to sing their hallelujahs before His throne, you cannot imagine one of those saints absenting himself from that company because he did not feel like worshipping, or because he had something more important to do. In like manner, if it be a duty to bear our part in supporting the extension of Christ's Kingdom in those fields where the authorities of the Church have planted its banner it also should be done as a habit and without reference to our personal presence in or absence from the parish church when collections for that purpose are made. Like all the rest of our service of God, the offerings that we make to Him should not be altogether lawless, self-willed, and irregular; there should be some guidance of law about them and some thought of obedience voluntarily submitted to; remembering always that we "are not our own," and that we are members of a body in the general welfare of which each individual is concerned.

There should be at least as much system in our giving as this: (1) Every Christian should feel bound to give a certain reasonable portion of his income to God through the offertory of the Church; (2) in designating the object of his offerings he should not altogether omit any of the three great agencies already mentioned, the parish, the diocese, and the General Board of Missions, because these in their respective spheres represent universal obligations and depend upon the support of all the faithful; and (3) he should make his offering for each particular object regularly without waiting to be aroused by a stirring address, and still more without reference to the weather, or the caprices of physical health or indevout disposition on any particular Sunday; that is, if he cannot make the offering on the day appointed, it should be made as soon afterwards as possible.

This last is, I know, the special feature which distinguishes what is known as the "Systematic Offering Plan;" but it seems to me that the others mentioned must really be included in order to make it thoroughly effective, since the causes from which the Church suffers in the prosecution of Christ's command are (1) the lack of conscience on the part of some individuals about making any adequate offering to God, and (2) the lack of conscience on the part of some parishes about giving anything to the general work of the Church. These need to be brought under the regulation of a systematic plan as well as the spasmodic action of those who give when it is convenient.

Many of you doubtless remember that winter some years ago when in New York and vicinity every Sunday from January 1st to March 15th was stormy, and how it was calculated that the missionary treasury lost more than \$10,000 because of those rainy days, since that is the time of year when the largest collections are usually made there for that purpose. Now, was it not preposterous that we should allow the weather to decide for us whether or not we will contribute our share of the bread and meat on which the missionaries whom we send out are to live? One might as well tell his butcher that he would not pay his last month's bill because it rained on the day that he was going to pay it. The excuse in one case would be about as

reasonable as in the other. Indeed, the systematic plan of deciding what one will give to the object, and then giving it as nearly as possible on the designated day, is the only reasonable method, as it is the only righteous method; and there is no question at all in my mind that it is the only effective method which will ever succeed in securing all that is needed.

Moreover, let it be remembered that this is not a matter of speculation, the feasibility and success of which have not been tested. This plan has been introduced and is now in operation in many parishes, and I have yet to learn that it has ever failed to produce better results than any other way. It usually operates in two ways to increase the offerings, for, besides making sure sooner or later what has been decided on by each individual who adopts it, the presentation of it to new people often has the effect of opening their eyes to the fact that they can as well as not give considerably more than they ever did before. For the truth is, that large numbers of people who attend church usually put in the same sum every time they go, and it is not always a very considerable sum either. No matter what the collection is for (and oftentimes they pay no attention to that point), they drop into the plate no more and perhaps no less than they do every Sunday; but if you go to those people and ask them to give something regularly to this great work in which the Church is engaged, it is more than likely that they will double and possibly quadruple the usual weekly offering.

Then, having once begun, there are some who become deeply interested in missions and keep up their offering year after year without any further solicitation, and if they are prosperous they may even increase the amount of their systematic contribution; for, as all who have tried it know, giving is very much like everything else of the kind in human nature—it comes hard only to those who are not in the habit of it. A person, for instance, who never makes calls, finds it exceedingly irksome to pay a visit when it becomes necessary. A man who never prays, does not know how to pray, and many such men have had to ask somebody else to pray for them when their trouble came and they were fain to call upon God. It is precisely so with giving.

Some years ago a lady was complaining in the presence of her mother about another person of considerable means who would not contribute to good and needy objects when she was solicited; but the mother replied: "You must remember that that person does not know how to give; she was not brought up to it, has never acquired the habit, and does not understand the pleasure of it." That is perfectly true, and it is not the least of the advantages of the systematic plan, that if it be faithfully carried out it partakes of that "quality of mercy" which blesses both sides—it is not only the one sure means of providing the motive power for the perpetual maintenance of the Church's activities, but it also helps to cultivate the habit on which the Lord Himself has already pronounced His benediction, and makes a man like Him, "more blessed" than the one who receives.

CHARLES T. OLMSTED.

THE SUNDAY-SCHOOL AND MISSIONS.*

THE subject of the Sunday-school and missions has been so frequently and so fully discussed and set forth that for it originality of thought or novelty of treatment is next to impossible. For this we may be thankful, inasmuch as it is proof conclusive that, in our eagerness and enthusiasm for the furtherance and upbuilding of the Church of God, we have not overlooked the children. Even though I shall

*A paper prepared by the Rev. James S. Stone, D.D., for the Missionary Council held at Cincinnati, Ohio, October 27th to 29th, 1896.

express myself after my own manner, yet shall I retain the conviction and admit the fact that in some form or other the same thoughts, the same counsel, and the same conclusions have been already given; and the only excuse I have for going over ground so frequently traversed is that, notwithstanding all that has been said, ideals presented have not been fully realized and arguments admitted have not always led to action. Reiteration is still necessary. The Church recognizes the Sunday-school and knows something of its missionary power, nay, has to some extent availed itself of such, and yet the Church needs ever and anon to be reminded, not only that the Sunday-school has a strength for this work as yet scarcely developed, but also that the opportunities, conditions, and virtues already existing need more encouragement and ampler use.

From our Sunday-schools will come our clergy and the laity who will follow them and be with them in the thick of the fight against the powers of darkness. And as no impressions are more vivid and more lasting than those made in early years, it is both necessary and prudent that effort should be put forth from the very first to inspire an affection and a reverence for missionary work. I say an affection, because with love difficulties disappear and adverse arguments are powerless, and without love few things worth doing are possible; and I say a reverence, because of the splendor, the holiness, the honor, the Divine nature of the missionary vocation. Our children should be taught respect for the men who go out into the wilderness and desolate places to proclaim the Gospel of Jesus Christ, without hope of earthly reward, but with earnest desire to win glory for their Lord. They should be taught that after all said and done the Church of God is in this world to work for righteousness, to go out into the highways and byways, to enter into kings' palaces, to stand in the homes of the rich and of the poor, in factories, workshops, and legislative assemblies, in city and in country, and by her very presence make known the fact of the Lord of life and salvation. Children must not be allowed to suppose that the whole round of Christian duty begins and ends with Matins sung at mid-day in a beautiful and commodious sanctuary. They must know that the Church, if invited to come into the presence of her Lord for comfort, strength, and grace, is only so invited because she has been sent out to labor and to suffer for the souls of men, and has been but thus fulfilling her destiny. It is not without reason that among the Comfortable Words in the Eucharistic Office has been placed our Lord's gracious invitation: "Come unto Me, all ye that labor and are heavy laden." The Holy Communion is for those who have been out in the vineyard toiling, struggling, doing their Master's will; and as sleep and rest come sweetest to the tired, so does the preciousness of that Sacrament make itself best felt to the men and women who in their Lord's work are really weary and heavy laden. The children must be taught the disgracefulness of appearing on Sunday before the Lord empty, without the recollection of one deed done for Him. No wonder there are weak Christians; they who will not work, neither shall they eat.

In order that the Sunday-school shall be reached, the rector must begin with the teachers. In most parishes, once a week the parish Priest gathers around him those who, under his guidance, shall instruct the young committed to his care. He seeks to shape and color their thoughts and ideas, to impart to them knowledge, so that their teaching may be in harmony with his own. In doing this he must seek to inspire them with love and anxiety for missions. It will be the easiest part of his work; for teachers, as a rule, are responsive to the devotion and earnestness of their rector. If he is on fire, they will not escape. The teachers imbued with the missionary spirit will influence and guide the scholars.

The rector must further labor with the fathers and mothers in his congregation, that they shall not, at least in the presence of their children, speak disparagingly or

slightingly of missions or of missionaries. An idle word may kill most promising emotions or ideals. People should know that the grandest of all Christian enterprises is the missionary department; and that of all the beautiful things God gives us to behold this side of Paradise, none is more beautiful than the man who has wrought out his life in the mission field, and now, care-wrinkled, weather-beaten, and age-smitten, is about to receive from his Lord the "Well done, good and faithful servant." Some of our people do not think of these things, and carelessly stifle the aspirations that otherwise might come to glorious fruition.

On the other hand, there are parents who lovingly consecrate the best and most gifted of their boys to God's service. Happy is the man whose vocation for the Priesthood came to him as he knelt in boyhood days at his father's or mother's knees! The faithful rector will look out for boys out of whom missionaries may be made, and will guide and encourage such.

Our Sunday-schools must have information concerning missions—simple, clear, and direct. The subject must not be an adjunct, but part and parcel of the work. To this end the monthly missionary leaflet, with its readings, hymns, and catechism, is admirable. The magic lantern on some week-night will also help. An occasional extract from a letter read by the superintendent will increase interest. Above all, children should be led to realize the splendid and wonderful romance of missions—as illustrated, for instance, in the lives of the men who wrought so wondrously for God on this continent, in Africa, in India, in Greenland, and in the isles of the South seas. The story of the foundation of the Church in the wilds of Germany, along the rude Norwegian shores, in the villages of England, and elsewhere in the realms whence our fathers came, has a charm that can never fail to excite the imagination and to kindle the devotion of our boys. The Sunday-school library should have plenty of books of missionary biography and history, illustrated and written entrancingly. Children will read them; and no boy who has once come under their spell will ever forget, say, Hans Egede, Bishop Selwyn, or Dr. Livingston. They should be also told that these heroes of by-gone days have their successors; that there are men as worthy and devoted as they were still toiling in heathen lands, and in our great western plains, and elsewhere on God's earth; that the work is not yet done, and that workmen will be needed for some generations in the future. It would be helpful to tell our Sunday-schools about the Board of Missions, what it is, what it desires to do, how it carries on its work, and by what means it is supported. These details may seem commonplace; but they are the very details that every Churchman ought to know; and they should be given in the Sunday-school.

Much good for missions has been done in the Sunday-school by the Lenten Offering, not only in the addition of a large contribution to the funds of the Society, but also in the growth of interest on the part of the scholars. Even children feel that they have something to do with an enterprise to which they have given, even a little. And here let me venture the remark that all the offerings taken up in Sunday-school should be devoted to purposes outside of the Sunday-school. The parish should support the Sunday-school, and the children should have the opportunity of learning the grand lesson of giving without expecting a personal return. Allow me further to add that children should be taught to give, not money given by the parents for that purpose, but money out of their own little savings or allowance, if they have any, or at all events money that they have earned or have to deny themselves for. No child learns to give who just before Sunday-school gets from his father the money he shall put in the offering.

It is well, also, here to say something of the instruction to be given in the Sunday-school, because it bears most intimately upon our subject. Children need, above all things else, to be grounded in the fundamental realities of religion—in the simple

and yet mighty truths set forth in the Catechism. They do not go to Sunday-school to be taught merely curious items of Scripture botany, customs, geography, or history; but beyond such incidents—and even to their exclusion, if need be—to learn of the Christ; and thereby I mean the Christ of the New Testament, of history, of the Creeds, and not the personification of nineteenth century dreams and ideals, however poetical and beautiful, which is sometimes called the Christ. That is to say, there must be uplifted the Christ of fact and not the Christ of fancy; the Christ as He was known to an Athanasius and a Cyprian, to a St. John and the sisters of Bethany. This is needful at all times and in all places, but especially in the Sunday-school; so that our children may have with them forever the consciousness of a personal, real, living Lord. From that realization will come not only comfort and strength, but in even fuller measure abounding, self-sacrificing love; and the love of Christ constraining, then arises that solicitude for the extension of His Kingdom, that readiness to give ourselves and all that we have, that interest in the men and the work, which make missionary triumph possible and missionary enterprise fascinating and delightful. If we love Christ, we shall soon learn to love what He loves. Let us take heed, lest, while He says “Suffer the little children to come unto Me,” we lead them elsewhere, or possibly so confuse their minds that they cannot discern Him into whom they have been baptized. As Christ is the Source and Centre of all power, so is He particularly of the missionary spirit. The child who has learned of Him will not let go His command to go out and bring others to Him.

Nor let it ever be forgotten that, rich and abundant as are the graces which the Holy Ghost bestows through the Church upon the people of God, those graces are not given to the individual simply, or only for his own salvation and happiness, but also and much more that he may work and live the truer and better for the good of others and for the glory of his Lord. The most unselfish ideal in this poor world of ours is the Christian restlessness and anxiety for people outside the Kingdom. It is a good thing when a man, out of the fulness of his woe, cries: “What shall I do to be saved?” Grandeur far is it, when, in view of his Lord’s command to work and of the enormous extent of the field, with a splendid indifference to his own comfort, or even salvation, he asks: “Lord, what wilt Thou have me to do?” Let us teach our children something of this unselfishness, this heavenly generosity, this sweet desire to be like Him who gave up all things, Heaven itself, for our sake!

The boys and girls in our Sunday-schools will soon be the men and women who will take from our hands the work we are now doing, and who will make up the world of activity. Like all other human beings, they are concerned in their temporal welfare, and how to get on in the world is for most of them a pressing question. We must guard them against supposing that the materialistic is the highest form of life or of success. It is not the man who is richest in this world’s goods, or mightiest in this world’s power, who is necessarily the best type of humanity or the most useful to his fellows; and it is not always the wealthiest parish or Sunday-school that does best work for God. Our children must know that the Kingdom of God does not depend for its life upon numbers, or upon wealth and influence; that while the Catholic Church may resplendently manifest itself in the multitudes who throng vast and glorious cathedrals, it is also present none the less really in the two or three baptized, believing souls who may chance to meet in the Name of God in woodland grove, beside ocean waters, in wilderness depths, in poor and lonely upper rooms. There are people who measure Church work after the low, base, earthly fashion they would apply in secular affairs. It is not the silver and the gold, it is not the lands and the endowments, or the scholarship, or the social or political influence, that make the Church best do her work, or that most surely mark her progress, but the sweet, pure, sanctified, devoted lives of her men and women,

and especially of her little children. Teach a child that, while he may not be able to rear a grand cathedral to the glory of God, yet he may make of his own body a sanctuary nobler than a Milan or a Westminster, verily a temple in which shall abide the Holy Ghost. Let him know that immortality lies in the latter work rather than in the former; that virtue is better than wealth; that spirit is greater than matter; and soon will he learn that to save a soul from sin and ignorance is better than to discover the way to an India or to reign over an empire. The Sunday-school is not designed to teach boys and girls how to get on in the world, but how best they may do their Lord's will and work.

And, after all, the world into which our children shall soon enter is a serious world. There is frivolity, but underneath there is a solemnity that awes and overwhelms. Man is a religious creature, and he can never wholly eradicate his likeness to the Divine. And though the world is curious about social problems, and indulgent concerning matters of antiquarian and archæological interest, yet it yearns with all the intensity of its being to know something of the after life, of its destiny in the flowings of eternity. Missionary work has to do largely with that mightiest of all questions, to take to men the revelation of life and immortality, to form character so that the sons and daughters of sorrow may pass scathless through the trial and be fitted to abide in Heaven's pure white light. This is the real, essential office of the missionary; and we further missions far more than we may perhaps think when we teach our Sunday-schools that missions are intended to make highways to Heaven through the wilds and deserts of ignorance and sin. And thus giving our children a true conception of mission work, they become in turn advocates of that work; for they go home and talk about it, and though you may have failed to convince, yet there are men and women of whom it is true, that "a little child shall lead them."

Now, because I say that these things and the like ought to be done, I do not wish to be understood to imply that they are not done sometimes. Our Sunday-school has done and is doing noble work for missions; but it can do more.

But though it can do more, and will do more, yet let us rejoice in what has been accomplished and take courage. The Junior Auxiliary is no mean outcome of the Sunday-school. There is growing a warmer appreciation of missions, not only among our children, but I believe also among our grown-up people. There is much to thank God for. The age of missionary enterprise has not gone by. The American Church will not repeat the selfishness of the North African Church, and thereby provoke God to remove its candlestick out of its place. On the contrary, our Bishops and clergy, our honored laymen, our devout women, and our little children are doing good work toward winning the land we love for the Kingdom of Christ, and in sending the glad tidings of a Saviour's love to the uttermost parts of a sinful and sorrowing world.

JAMES S. STONE.

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

ANNUAL REPORT OF THE MISSIONARY BISHOP OF NORTH DAKOTA.

WORK has gone forward with the usual hopes and fears, successes and disappointments, during the year past. The financial straits of the nation have affected our progress materially, of course. Our people longed to accomplish more than the results show, but the hindrances have been especially strong in this particular section of our land. The very low prices last year for all the products of the state, and the lean crops of this past autumn, have given struggle to all our missions and parishes. But for the earnest devotion of many self-sacrificing men and women, who are unwilling to be robbed of the Church's services, and who endure much of privation for the sake of their religious privileges, we should be compelled to close the doors of several of our little churches or missions.

I am glad to be able to report, however, that four clergymen have been added to our ranks during the past year. They are:

(1) The Rev. Irving McElroy, recently Archdeacon of Waverly in Iowa, who has come to be associated with the Bishop in the care of Gethsemane Church, Fargo.

(2) The Rev. Henry J. Sheridan. I have appointed him to a large district, embracing the towns of Valley City, Jamestown, New Rockford, and Carrington.

(3) The Rev. Roderick J. Mooney. To him I have assigned the missionary field which includes the towns of New Buffalo, Mayville, Tower City, and Portland.

(4) The Rev. J. V. Alfvegren, who has charge of two Swedish missions near the towns of Milton and Seivista.

(5) I should add that the Rev. A. E. Evison has been appointed within the year our missionary at Bismarck and Mandan.

This enlargement of our force has provided for effective work at nearly every point where real work of any moment can be done.

It is true that at several other villages and towns we have a few communicants, but in most of them very little can be contributed towards the support of worship. To such we are able to give only an occasional service. I should be thankful, indeed, if \$1,000 per annum, over and above the appropriation from the Board, could be provided for the support of a general missionary, whose special work should be the holding of services and administering of the Sacraments monthly in thirty-one different places where we have small knots of Churchpeople.

We have built no new churches this year, but we have removed some debts. At Fargo and Jamestown and Grand Forks and Mandan, Larimore, and Graf-ton more or less of such good work has been done. In the parish first named, the debt was a heavy one for the people, but it was entirely swept away. The sum of \$2,200, to be used in the erection of a new church in the not distant future, is now on hand.

It is one of the comforts to us all, clergy and laity, in North Dakota, that the stress of the times seems, through God's helping Spirit, to have turned many hearts that were careless, some lives that were reckless, away from sin and unto Christ. Man's necessity has been indeed God's

opportunity. Amid the care and disheartening experiences, which have been indeed many during the year, these striking fruits of labor have given courage and cheer to our hearts when they were prone to be cast down.

Our work among the Indians has gone forward, but not with as much growth as I could have wished. Lack of money is the cause. A resident missionary acquainted with the people's language is the need. We were unable to furnish the salary because contributions were not forthcoming. It is a sad hindrance to the work.

I had begun a long visitation in the "cathedral car," but providential circumstances prevented the carrying out of my plan. The attendance, however, was as usual, except in one instance, very large. Children, and adults who had been negligent, were baptized. Services were hearty and earnest. In some instances many lingered to engage in singing hymns after the services were over. Thus a bit of social joy was flung into the loneliness of their prairie life.

At my request the Rev. Mr. Sheridan has held a series of services at many small places in the car, and is continuing them as I prepare this report. The interest has been large and widespread in the little communities where he officiated.

It is a fact perhaps not generally known, that the plan and *modus operandi* of the cathedral car have been imitated and are being carried out in many parts of the world to-day. In our own country the Baptists have built and are now holding services in four churches on wheels on many railroads in the West, Northwest, and Southwest. One has been in use in the Diocese of Marquette under the direction of the Bishop. I learn from the Church newspapers that the convocation of Northern California has contemplated having one built for use in that missionary district. The papers likewise state that a "non-sectarian mission" is having four built for evangelistic work in different parts of the land. In the Caucasus, at Tiflis, I have learned, a car is transported on the railroad from village to village and services are held in it. In Russia the Greek Church is using one on one of its great

railroads. A vast transcontinental railroad has recently been constructed in Siberia. It stretches across that dreary land for 1,500 miles. Five different churches on wheels are traversing the different divisions thereof. I am told that in north Africa between old Carthage and Tunis and throughout that neighborhood a church speeds day by day along the track. A letter which recently reached me from England states that a clergyman of the Church of England is holding services at many villages in one of the dioceses of south Africa. His church is a railroad car.

In another form the same idea is being carried out in England. A clergyman of the Established Church has adopted those curious people the gypsies as his flock. "Copying the cathedral car of North Dakota," says one of the newspapers in that country, "he has had a great van constructed and in it holds services at the various camps of these weird people throughout the kingdom."

The Church Army in that land has now in use twenty-two ecclesiastical vans in every part of our motherland. In this country a reformed gambler within a couple of years travelled over large portions of the East and West in what he termed his "ethical church." He gathered people within its doors everywhere and discoursed on the evils of gambling, and claimed that his efforts were instrumental in turning many who were addicted to that vice from the error of their way.

When the first services were held by me in the cathedral car about six years ago, I had no idea that that peculiar phase of Christian work would become so popular and so world-encircling.

Two of our missions have funds in hand toward the erection of simple churches, viz., those at Park River and at St. Thomas. I would be grateful indeed if the sums already collected by self-sacrifice and hard labor on the part of the Churchpeople in those towns could be augmented by generous additions from those who are interested in our work in North Dakota outside of our own borders.

I have baptized 27 persons within the year; confirmed 93 persons in North Da-

kota and 298 in other dioceses, officiated at 206 services, and preached or delivered addresses 236 times.

At the request of the vestry of Gethsemane Church, Fargo, I took charge of that parish a year ago. It was a grave crisis in its history, and in the intervals between my visitations I gave myself to its pastoral care and to the conducting of its services. For several months past the Rev. Mr. McElroy has assisted me. The church is now in a very flourishing condition.

During the year I have received and expended on our mission work, toward

the eking out of salaries, for insurance, in payment of church debts, for books, etc., the sum of \$1,756. Portions of these funds have come from Connecticut, Massachusetts, Rhode Island, New York, Long Island, Western New York, Ohio, Chicago, Iowa, Wisconsin, California, New Jersey, Newark, and one or two other dioceses.

For our work, for our clergy, for our Indians, for the careless and the faithful among us, I beseech the prayers of God's children everywhere.

WILLIAM D. WALKER,
Missionary Bishop.

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

A REGULAR meeting of the Commission was held at the Church Missions House, in New York, on Thursday, October 22d, the president, Bishop Dudley, being in the chair, nine Bishops, four Presbyters, and three laymen being present.

A letter from the Associate Secretary of the Board of Managers was read, stating that the proposed eight per cent. reduction had been countermanded for this quarter, but that no appropriation had been made beyond that term for any branch of the work. The amount of \$3,100 (annual rate), which had been deducted from the appropriation for missions to Colored people, "was restored by action of the Board for agency and travelling expenses for the first quarter of the fiscal year." The annual rate of the appropriation for the work would be \$57,920, being a continuance of the rate for the fourth quarter of the last fiscal year.

The treasurer's report was presented, showing \$12,513.46 as the total amount of collections from September, 1895, to September, 1896, against \$15,782.04 for the preceding twelve months. The actual amount disbursed by the treasurer from September, 1895, to September, 1896, was \$56,880.51.

The annual report of the Commission to the Board of Managers was read by the secretary, and, on motion, approved. A resolution was moved to the effect that it seemed desirable that a special number of THE SPIRIT OF MISSIONS should be published, to be known as "the Colored

number," with particular reference to the cause presented by the Commission. The resolution was adopted, and the matter referred to a committee composed of the Rev. Dr. McVickar and Mr. King.

From the summary of the annual reports of stations it appears that the statistics represent 15,662 persons, 7,126 communicants, 1,168 baptized, 838 confirmed, 5,647 Sunday-scholars (average number); 4,348 day-scholars (average); 146 church buildings, and twenty-two manse, of a total value of \$467,211, the three training-halls being estimated at \$50,000. The collections amounted to \$21,205, and contributions to \$21,817. The entire number of Colored clergymen is seventy-nine, Presbyters forty-six and Deacons thirty-three, of whom sixty-one are actively employed in the South. The number of dioceses connected with the Commission is twenty-four; no organized Church work exists among the Colored people in Easton, New Mexico, and Northern Texas.

It was resolved that hereafter the maximum of archdeacons for Colored work should be \$1,200, and that in the event of the suspension, vacancy, or abolition of the office of any archdeacon, the sum appropriated for his salary should revert to the Commission and form part of its fund for general purposes.

Bishop Gailor gave interesting information about the condition of the Colored work in his diocese in connection with the report of the archdeacon of Tennessee. He also stated his intentions with respect

to the management of Hoffman Hall by the archdeacon, which would not be allowed to interfere with his visiting duties while residing in the principal's house.

On motion it was resolved that it is desirable that the Trustees of King Hall put themselves into communication with the authorities of Hoffman Hall, with a view to effect some direct relationship between the two institutions, and report to the next meeting of the Commission.

On motion the following resolution, in connection with Bishop Penick's withdrawal from the general agency of the Commission, was unanimously adopted:

Resolved: That in suspending the office of general agent the Commission desires to place on record its high appreciation of the untiring energy, zeal and devotion which the Right Rev. C. C. Penick, D.D., has for more than three years displayed in the duties of that office, and the good wishes with which its members will follow him to whatever field of labor in the Church he may be called.

That a copy of the foregoing resolution be forwarded to Bishop Penick by the secretary.

It was resolved that the sum of \$212.50 of the amount of the quarterly appropriation to the Diocese of North Carolina be taken from that diocese and appropriated to the Missionary District of Asheville.

The application of the trustees of Bishop Payne Divinity-school for an increased grant at the rate of \$1,000 per annum was considered, and it was resolved that the appropriation for the Bishop Payne Divinity-school at Petersburg, Virginia, be at the rate of \$1,500 per annum for the current quarter, to be used for educational purposes only.

It was also resolved that the executive committee be empowered to follow the action of the Board of Managers in the matter of renewing the appropriations at the expiration of the present quarter, and to give notice of any change to those directly affected.

On motion, the chairman and secretary of the Commission were authorized to arrange a schedule of appointments for the Bishops and clergymen connected with the Commission, and for such other clergymen as they may be able to select, to present the cause to the principal congregations of the country during the next six months, the power of appropriating such funds as may be needed for expenses being left in the hands of the chairman and secretary.

MISSIONARY INTELLIGENCE.

CALIFORNIA.—The Rev. John A. Emery, rector of the Church of the Advent, San Francisco, writes, under date of November 7th, as follows: "The last Sunday of this month I expect to present seven Japanese from the mission for Confirmation. I mention this that you may know that the work is not fruitless."

IDAHO.—The first annual convocation of the missionary jurisdiction assembled in St. Michael's Church, Boise, on Wednesday, September 30th, and is reported in the *Wyoming and Idaho Mission*, the monthly paper of the Jurisdictions of Wyoming and Idaho. Divine service was held in the church in the evening. The convocation sermon was delivered by the Rev. A. J. Holworthy, of the Church of the Holy Trinity, Wallace, who took for his subject "The Guarding Faith." At 7:30 on Thursday morning the Holy Communion was celebrated by the Bishop. At 9 o'clock Morning Prayer

was said, and at 9:30 the convocation was called to order.

After a very delightful address of welcome by the rector of St. Michael's Church, the Rev. C. E. Deuel, on behalf of himself and the parish, the Rev. A. J. Holworthy was elected secretary of the convocation.

The Rev. Henry L. Fitch, from the Diocese of Louisiana, and at present in charge of the work at De Lamar and Silver City, was given a seat in the convocation with all the privileges of a delegate.

The following subjects were considered and discussed: "Duties of Wardens and Vestrymen"; "How to Present the Church in the West," by the Rev. A. O. Worthing; "The Relation of the Church to the Religious World around Her," by the Rev. J. McPherson; "What and How to Preach," by the Rev. S. J. Jennings; "How Far a Vested Choir is Practicable in Mission Stations," and "The

Church and the Young," by the Rev. W. G. Webb.

On Thursday evening the Bishop delivered his annual address, outlining the work of the jurisdiction during the past year, and saying many words of encouragement to the clergy in charge, and at the same giving some timely words of warning and making many valuable suggestions looking to the future.

On Friday morning, at 9 o'clock, the Bishop met the clergy for a quiet hour of prayer and meditation, his subject being the Epistle for the First Sunday in Lent.

Resuming business at 10:10, after the reading of some papers, the convocation proceeded to the election of a delegate to the Missionary Council held in Cincinnati, October 27th last, which resulted in the unanimous choice of the Rev. A. J. Holworthy, with the Rev. H. L. Fitch and Archdeacon Johnson as first and second alternates. Colonel Hall, of Fort Sherman, was elected lay delegate, and Second Lieutenant Duncan as his alternate.

A missionary service was held on Friday evening, addresses being made by the Bishop and the Rev. Messrs. Fitch, Jennings, and Holworthy, after which an informal reception was tendered the clergy at the rectory.

Saturday morning was given up to the Woman's Auxiliary. The following officers were elected for the ensuing year: President, Mrs. Ridenbaugh; vice-president, Mrs. A. G. Redway, both of St. Michael's, Boise; secretary, Mrs. Kurtz, Grace Church, Nampa; treasurer, Mrs. J. McPherson, St. James's Church, Mountain Home.

The afternoon was devoted to hearing the reports of committees and the election of jurisdictional officers as follows: Chancellor, Judge Beatty, Boise; registrar, the Rev. J. McPherson, Mountain Home; secretary, the Rev. A. J. Holworthy, Wallace; treasurer, Mr. George Redway, Boise.

Resolutions of thanks to the people of St. Michael's Parish for their genial hospitality, to the press for the courteous and generous use of their columns, and to the Rev. A. J. Holworthy for the convocation, sermon, were unanimously adopted.

The Bishop made a few touching remarks as a farewell, and the convocation adjourned *sine die*.

SOUTH DAKOTA.—*Sioux Falls*, November 2d, 1896. May I have the pleasure of transmitting to the Board the resolutions of our recent Indian convocation? May I introduce them by some remarks taken from my address to the convocation? More and more I feel how much the Board and its officers are criticised and how little thanked. I trust that the fact of the inability* of the Board of Managers to keep their appropriation up to the old figure will not divert our attention from the great debt which we owe that Board. It is made up of Bishops, rectors, and laymen who are loaded with the heaviest responsibilities in their own fields of labor and whose energies are taxed to the utmost by the duties which are closest to them, and yet, without fee and often without thanks, they devote not a little of their best time and thought to the care of missionary work in far distant places.

The Rev. H. Burt reported the following resolutions, which were unanimously adopted by a rising vote:

WHEREAS, The Board of Managers of the Missionary Society has for so many years very generously provided for the needs of the mission work of the Church among the Indians of South Dakota;

Resolved: That this convocation express its deep appreciation of the help thus rendered, and extend to the Board our feelings of gratitude, praying that God's blessing may continue to rest upon both them and us in our work for Christ and His Church.

Resolved: That we show our appreciation of the help we have received from the Board by still further training our congregations to contribute more largely according to their means, and so keep up the good name we now have for giving.

W. H. HARE,
Bishop of the Missionary District of South Dakota.

TENNESSEE.—The Rev. R. C. Caswall, the archdeacon for work among Colored people in this diocese, writes to the diocesan paper for October as follows: "Since my last letter to the *Diocese of Tennessee*, my residence has been changed from Columbia to Nashville, where we now occupy the principal's cottage, Hoffman Hall, the Bishops having appointed me

* The news had not then reached me of the fact that the reduction announced would not be necessary.

principal. Certain rearrangements of the work at Hoffman Hall render the duties of the principal correspondingly light, and thus my duties as archdeacon are not interfered with. Having my residence in Nashville I can visit all parts of the diocese more conveniently from this railroad centre, and with less expense. Our students at Hoffman Hall now receive their secular instruction at Fisk University, but are exempt from attendance at the Fisk services. They attend Hannington Chapel twice a day, with lectures on the Scriptures and the Prayer Book from time to time.

"St. Augustine's Church, Nashville, of which only the basement of the chancel was ever built, has been recently exchanged by the Bishop, with the consent of the convention, for a convenient site adjoining Hoffman Hall on the north. Here it is hoped that a new St. Augustine's will arise before many months; to be both a chapel to the Hall and a mission chapel for the Colored population of that vicinity. A good congregation is being organized by the efforts of the Rev. A. C. V. Cartier, proctor of the Hall, the week-day services and Sunday-school being held in a large room at the Horace Loving Old Ladies' Home; the Sunday services at Hannington Chapel. The Bishop-Coadjutor baptized eleven children of this mission on Sunday, September 20th, and confirmed four persons, three males and one female.

"Services are now being held at the old St. Paul's Church, Wharf Avenue, South Nashville, the Rev. Alex. Patterson being temporarily in charge, until he enters upon his duties as general missionary for the Nashville Convocation. He is assisted in the Sunday-school by two of the Hoffman students, and Mrs. A. S. Brown, matron-housekeeper of the Hall, will undertake a class on one or two days in the week to teach the girls needlework, besides giving them religious instruction. This is a most important mission, which will demand the combined efforts of male and female workers, and will have to be well sustained for the present by assistance from outside. . . .

"At Bolivar, on Sunday, October 11th,

I baptized seven little children. I held two services. There were forty persons present at the morning and fifty at the afternoon service. I visited Emmanuel Church and St. Mark's School, Memphis, from October 12th to 14th. St. Mark's is a fine, large building, of which only a small portion is at present used. Some great Church work ought to be undertaken there if it should be decided to retain the property. It stands in about three acres of good, level ground. The neighborhood is not built up much yet, so that there is still plenty of good air to breathe. It would be a fine place for a sisterhood for Colored sisters, with an industrial school in connection with it, or for an orphanage (as originally intended), if only we could raise the funds wherewith to support the orphans, and surely orphans should be more readily supported than any other class of people; their position naturally exciting public sympathy; or it might be used as a Church boarding-school for either boys or girls. At present there are about twenty day-scholars, boys and girls, mostly the latter.

"The parishioners of St. Paul's, Mason, are stirring themselves to good work under the leadership of Mr. E. T. Demby, who was appointed lay-reader on September 1st. He is a candidate for Holy Orders. The church, injured by a hurricane fifteen months since, has now been placed in an upright position, and the work of ceiling the whole building is going on rapidly. A stove has just been ordered, with money on hand to pay for it. A new school-house is contemplated, the old one being very small and dilapidated. Two guilds have been formed by the lay-reader for concentrating the efforts of the men and women of the flock respectively. I found all very hopeful of good progress this winter. The Rev. George W. Honesty, of Memphis, comes over regularly on the second Sunday of each month to administer the Holy Communion and assist the lay-reader in his studies for Holy Orders.

"I write this from Burlison, where I have just arrived. I find the church in good, substantial order."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

TRANSLATIONS INTO CHINESE BY OUR MISSIONARIES.

THE *Church in China*, the official magazine of the China mission, publishes a list of books translated into the Chinese language. The list is a long one, and shows what a great amount of work of a literary character has been done by our Church missionaries in China. As no general account has ever been given of this particular branch of our missionaries' work, it will be of interest to give this list as prepared for the readers of the *Church Standard*. The Right Rev. Dr. W. J. Boone translated nine different books, the most important of which are: "St. Mark's Gospel," "The Prayer Book," "The Gospel of St. Matthew," in the Shanghai dialect; and "The Church Catechism Expanded," mandarin. The Rev. Cleveland Keith translated eleven books, and Mrs. Keith, four. The Right Rev. Dr. S. I. J. Schereschewsky has translated five different works, viz.: "The Old Testament," "The New Testament" (jointly in committee), mandarin; "The Book of Common Prayer" (jointly with Bishop Burden); "The Book of Common Prayer," Wenli, and "The Church Catechism Expanded." Miss L. M. Fay translated four works. The Rev. E. H. Thompson has translated eleven works, mostly in the Shanghai dialect. Some of these are: "The Epistle to the Romans and to the Corinthians," "The Pentateuch," "The Psalms," "The Book of Daniel," and "The Book of Isaiah." The Rev. D. M. Bates, now rector of the Church at Clifton, Pennsylvania, has translated three works, viz.: "A Syllabus of Church History of the Fourth Century," "Lives of the Early Martyrs," and "A Short History of Russia." The Rev. Y. K. Yen has translated ten, some of which are: "Education"

(based on Herbert Spencer's "Education"); "The Ladder of Learning," Part I. of "Haven's Mental Philosophy," and "Outlines of Christian Doctrine." The younger Bishop Boone translated four works: "Syllabus of Church History," a continuation of Mr. Bates's work; Gwynne's "Manual of Christian Doctrine," "Manual of Devotion for Schools," and "Commentary on the Psalms." The Rev. F. L. H. Pott has translated seven works, some of which are: "Lessons of the Creed," "The Life of Christ," and the Church Hymnal. Bishop Graves has translated ten works. Among them are found: "Church Doctrine, Bible Truth," "Bingham's Antiquities" (eight books), and "A Commentary on Isaiah." The Rev. Herbert Sowerby has translated five works. The most notable are: "The Teaching of the Christian Year" and "The Elements of Christianity." The Rev. S. C. Partridge has translated four works: "The Temptation of our Lord," "Tract on the Liturgies," "Joseph a Type of Christ," and "The Transfiguration of Our Lord." Among the other works of translation into the Chinese language are found those of the Rev. L. T. Wang, the Rev. J. A. Ingle, the Rev. S. C. Hwang, and Wu Yun-fu.

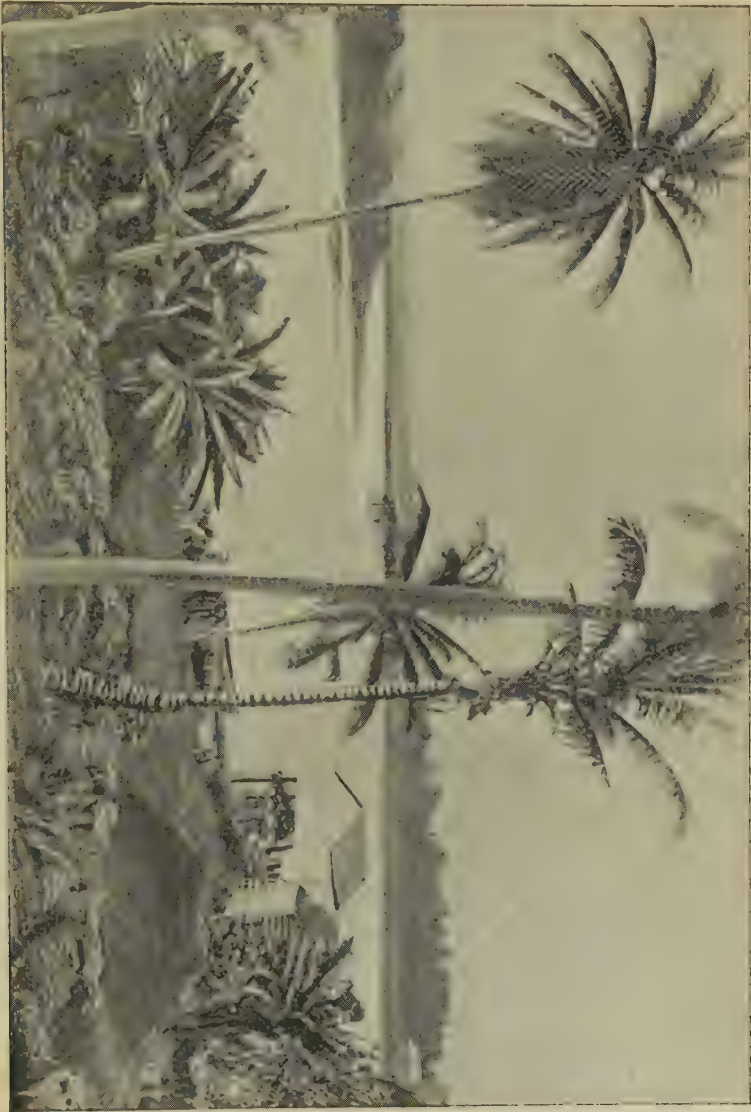
—The Rev. W. Major Paull, who has retired from the service of the British and Foreign Bible Society, says: "As far as language is concerned we are able to put at least a Gospel into the hands of three-quarters of the world's population. Notwithstanding this, at the present time we have translations or revisions of existing translations going on in more than 100 languages."

ST. JOHN'S MISSION STATION, CAPE MOUNT.

THREE hundred miles north of Cape Palmas, on sloping ground rising from the Atlantic waters, is the little town of

about irregularly, sheltering some five or six hundred Liberians. A few warehouses stand on the shore; but there are

BIGTOWN, NEAR CAPE PALMAS, AFRICA

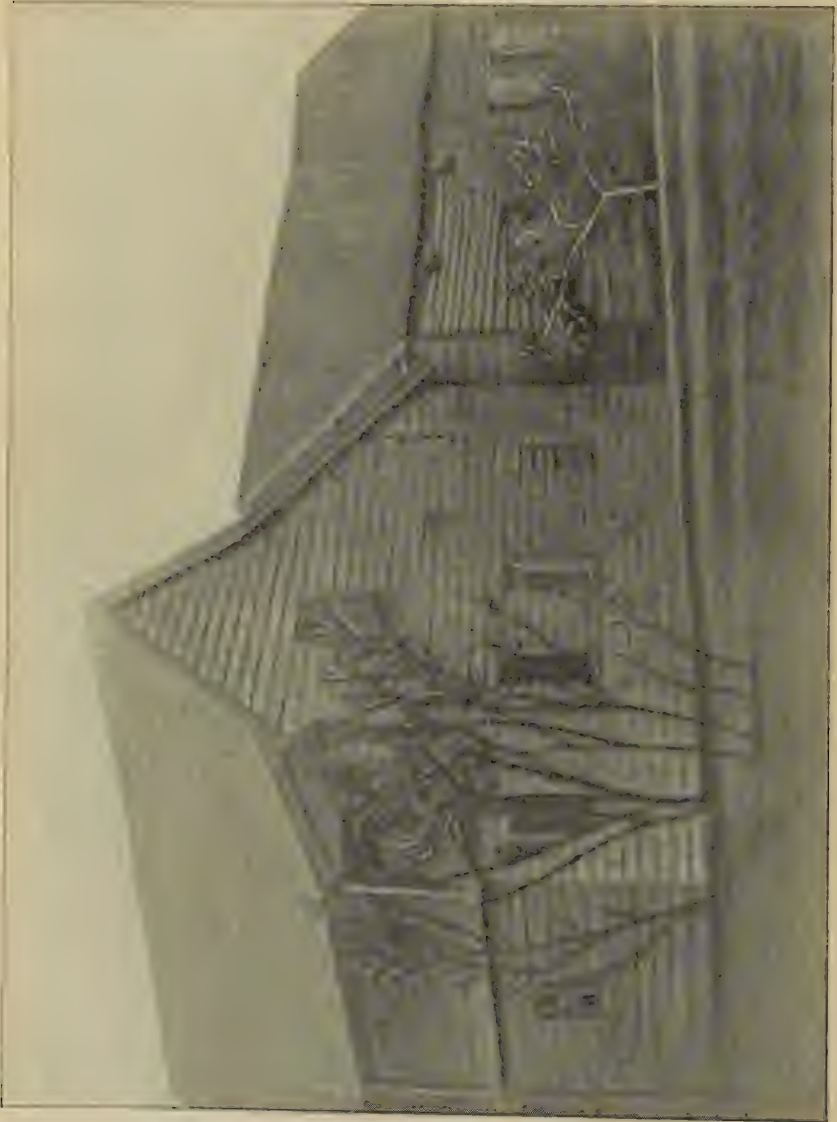


Robertsport. It is a Liberian settlement, and formerly a Methodist mission was established there; but at the present time the Methodists have no missionary at that point. The village is without streets, and consists of small frame houses scattered

no wharves or docks; everything is landed from the steamers which pass each month, by surf-boats. Two Dutch traders carry on the business of the place, whose surrounding scenery resembles that of Bigtown, a village near Cape Palmas, a

view of which is given herewith. On the slope just above the village, some 600 feet above sea level, stand the buildings which make up St. John's Station, Cape Mount;

untiring energy has built, where she and Miss Woodruff live, and under the roof of which they have sheltered fifty or sixty girls since St. George's Hall, the girls'



HOUSE IN WHICH MRS. M. R. BRIERLEY DIED, NOT NOW STANDING.

the house in which Bishop Penick lived and Mrs. Brierley died; the boys' dormitory and their school-house, used also for chapel services; the small house built by Dr. Tucker, which is the home of Miss Emilie C. Nicol and Miss S. L. Grante, and the new house which Dr. Walrath's

dormitory, became uninhabitable, and was torn down.

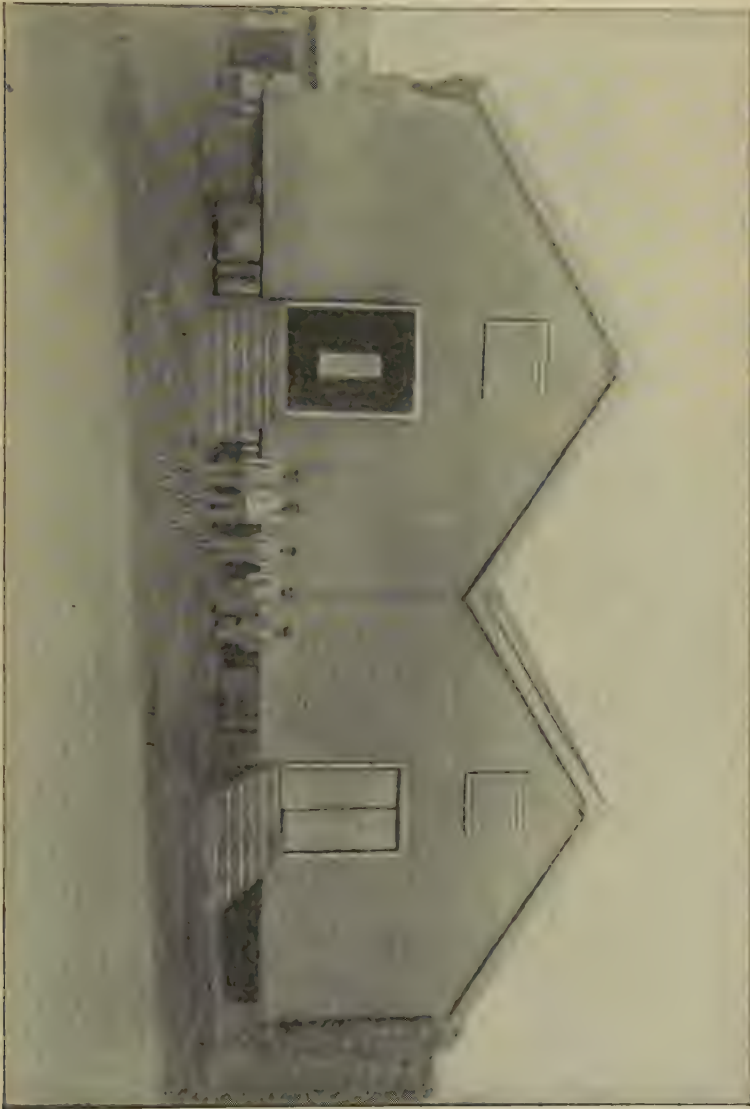
In the boys' house, fifty by twenty-five feet, which Dr. Tucker also built, eighty boys eat, sleep, and live. The iron building beside it, also fifty by twenty-five feet, without sufficient school appliances

and bare of chancel furniture, serves for purposes of both school and church. There services are rendered, the Sunday-school is held, and there, each week-day, morn-

two young African princes, Beselow and Momolu, help Dr. Walrath with the boys.

Most of these girls and boys are from

BOYS' SCHOOL-HOUSE AND DORMITORY, CAPE MOUNT, LIBERIA.



ing and evening prayers are offered by the lay-reader, Mr. E. Z. B. Jones. In the big, empty attic of the new house the girls sleep, reciting their lessons on the broad veranda, twelve feet wide. Miss Woodruff is their teacher, with her helpers, Miss Nicol and Miss Grante, while the

the native villages clustered about Robertsport. A population of about 1,000 members of the Vey and Mendes tribes is to be found in them. The Veys are Mohammedans, many of whom read Arabic, understand the Koran, will not touch liquor, and never omit morning and even-

ing worship. Yet from among these people, generally so hostile to the Christian Faith, some of our best scholars have come girls' new building, the teacher to share her own and Miss Woodruff's burden of overwork, and the Priest to minister to



NEW HOUSE AT CLIFF MOUNT, LIBERIA, BUILT UNDER THE SUPERVISION OF DR. SARAH L. WALRATH

Dr. Walrath sees a growing influence from the mission spreading out among them. She has come home to get our help and sympathy and the means for the

that flock on the African hillside without a shepherd to gather it into the Fold of Christ. She returns, cheered with sympathy and promised help for the building

and the teacher, to the mission which is blessed through the labors of the workers of the past and of the present, and by reason of that spot of ground which holds

the bodies of our sacred dead. The work for which they died and for which others live, surely demands our prayerful and tender care.

ANNOUNCEMENTS.

Africa.—On the Thirteenth Sunday after Trinity, August 30th, in St. Mark's Church, Harper, Bishop Ferguson ordained Mr. C. M. W. Cooper, and T. Momolu Gardiner to the Diaconate.

—F. Tebeye Allison, M.D., missionary physician, died at Harper, Liberia, October 7th.

Haiti.—The Right Rev. Dr. J. Theodore Holly, who attended the Missionary Council and presented his work on several other occasions, sailed for Port-au-

Prince by the steamer "Prins Willem I." November 7th.

—Information has been received that Bishop Holly, on the Eleventh Sunday after Trinity (August 16th) in Holy Trinity Church, Port-au-Prince, advanced the Rev. Alexander Fargeau to the order of Priests. The Rev. P. E. Jones was the preacher, and the Rev. A. Battiste presented the candidate; the Rev. T. F. Holly also uniting with the Bishop in the imposition of hands.

GREECE.

NEWS OF THE MISSION SCHOOL AT ATHENS.

Miss Marion Muir writes as follows of the new academic year at the mission school: "We returned to Athens from Switzerland on the ninth of September and reopened school on the fourteenth. I am very pleased to say that our school goes on in its own quiet way with already about 300 pupils. The attack upon our work has brought all its friends of over sixty years to the front, who never lose the opportunity to sound the praises of the school.

"Our high class of student-pupils was graduated from the third class in our school into the fourth class in the government school. Usually all pupils from

outside schools go into the same class as the one they left in their own school.

"We can truly say that our school is respected and appreciated by all classes in this community; yes, and I may say all over the East; but what is strange, or rather a little queer, Miss Muir cannot get her own name. Muir is considered a kind of middle name. Go where she will, the name of *Hill* follows her. The Archimandrite has been laughed to scorn to think of putting down the name of Hill; the Greeks say that the name of Hill can never die out in Greece.

"We are very thankful to have the eight per cent. restored, yet we were willing to go on and make the sum cover all."

AFRICA.

THE LATEST NEWS OF THE MISSION.

CAPE PALMAS, LIBERIA.

September 29th, 1896.

The friends of the African mission will be pleased to learn that the war trouble which existed so long (about ten years), in this part of the jurisdiction is now ended. As you know, it was caused by the rebellion of the Half-Cavalla tribe against the government. Efforts were at first put forth to settle the matter amicably; but they failed, and then there was a resort to force and arms. Three years

ago the fighting ceased, and there was a compromise, the rebels renewing their promise of loyalty; but it proved only a brief respite. The French having determined to deprive Liberia of some of its territory, the Cavallas deemed it a good opportunity to accomplish their design. They preferred to be under the former rather than the latter, and so endeavored to have them take possession of their section of the country. An agreement was, however, effected between the two governments, which left the Cavallas within

Liberian boundary. It was then determined to blockade them. A gun-boat was stationed in the harbor, and the Grebo allies of the government tried to shut them in interiorward. The recent movement on the part of the latter, led by their civilized men, which I have apprised you of, and which caused the lamented death of the Rev. M. P. Keda Valentine and others, was in keeping with the said plan. It resulted in effecting the desired object. The Cavallas showed at last a willingness to come to terms. On the arrival of the president they readily responded to his summons, and sent five delegates, including two civilized men, to Harper. They were escorted up by a detachment of Liberian Grebo soldiers from the battle-field, one of them bearing the national flag. Before leaving Cavalla the lone star and stripes were also hoisted at the most prominent place there.

A grand meeting was then held in our parish school-house. There were present besides the Cavalla delegates, the president and his suite, the superintendent of the county and his council, and a number of chiefs from the following tribes: Fishtown, Rocktown, Cape Palmas, Graway and River Cavalla. The Half-Cavallas were, of course, the centre of attraction. In answering questions and making general statements—each delegate speaking in turn—for the first time they manifested real submission and humility. They expressed their willingness to conform to all the requirements of the government, even to the extent of vacating certain lands on the river where they had built several villages and to which their title has been disputed by the other tribes. The preliminaries having been gone through, they swore the renewal of their allegiance to the government and signed an agreement which had been prepared by the president. Among other requirements, this included a fine of \$3,000, which is but a trifle compared with the great amount of expense which they have put the government to; but it shows a disposition on the part of the authorities to deal leniently with them.

The matter with the government having been thus settled, it became necessary

to restore peace between the rebels and the loyal tribes that had been fighting for the government. This, too, was effected without any trouble. An oath was administered to them to keep peace among themselves, and they also went through the usual heathen ceremony over a bowl of water. This took place on the 19th instant. Peace was then proclaimed; for which God be praised!

That Saturday night the officials of the Methodist and Baptist denominations accepted an invitation from the vestry of St. Mark's Church, and we met together and arranged for a day of special public thanksgiving, which came off on the following Thursday (the 24th). Services were held at all the places of public worship in the morning and a union meeting in our school-house in the afternoon.

The civilized Grebo soldiers (about 100) who had been chiefly instrumental in bringing about the restoration of peace, returned from the field of battle in the rear of the Cavalla villages on the 21st, and were received with public demonstrations of joy and congratulation. The president addressed them, saying, among other things, that their loyalty was no longer a matter of question; that it had been evinced by a readiness to sacrifice life, and that the government was proud to have such valiant soldiers, etc.

Now that God has answered our prayers and restored peace to the land, we should press forward the work of spreading His Kingdom with greater zeal than ever before. We are determined to do all we can in this direction, and hope that the Church will back up our efforts. To this end I visited Cavalla Station yesterday. A sad spectacle presented itself. What remained of the mission dwelling-house, once the happy home of the late Bishops Payne and Auer and a number of other foreign missionaries, is in ruins. The Christian village is overgrown with bushes, a number of men having left the place during hostilities and gone elsewhere seeking a livelihood. The church edifice (Church of the Epiphany) was happily built of stone, and, just before the political trouble began, was covered with galvanized iron, otherwise it too would have been down; but there remains nothing more than the bare walls

and roof, all the wood-work having disappeared. It will require a considerable outlay of money to repair it.

I had a meeting of the Christians, and announced to them my purpose to appoint the Rev. T. C. Brownell Gabla as their pastor, and Mr. T. L. R. Gyibli Collins as school-teacher and catechist. They gave their unanimous consent by a rising vote. I next went to the principal heathen village in company with many of the Christians, and met the king and chiefs. I addressed them on the subject of reopening the station and gave them notice of the appointments. They expressed joy at having the work resumed among them.

In making arrangements for reopening this station, I was confronted with the fact that there is no appropriation of funds for it, that on account of financial embarrassment at headquarters a portion of the allowance for other stations has had to be cut off, and that we are threatened with a still further reduction. Nevertheless I ventured to appoint the two men above named, trusting in the Lord to provide for their support and also to give us the money for the needed repairs, and thus to enable us to set the Gospel machinery in motion again at that prominent place. It may be that the cessation of the work will "fall out rather unto the furtherance of the Gospel."

SAMUEL DAVID FERGUSON,

Missionary Bishop of Cape Palmas and
Parts Adjacent.

October 7th, 1896.

You will be surprised to learn that within a week two more of our native workers have died—not in battle, thank God, the war is over!

Mr. H. E. M. Hne Baker, catechist of Nyenewodoke Station, had been ailing a long time, but did not seem to be in imminent danger until he was taken with dysentery on the 21st ult., to which he succumbed on the 30th. He was a man of soft manners and pious habits. He remained steadfast in the faith, and fell asleep in the arms of Jesus at Hoffman Station. We laid him to rest on the 1st inst., the entire village uniting in the tribute of respect.

Dr. F. Tebeyo Allison, who returned to

us from the United States with his medical diploma and apparently with robust health on the 16th of December, 1894, and who not only rendered professional service but was most active in other respects, had symptoms of rheumatism a few months ago, and then of dropsy, which advanced rapidly in spite of all that was done for him, and he went to rest yesterday evening, a little while after singing (starting it himself), "How firm a foundation, ye saints of the Lord," and "On the resurrection morning." His remains were interred this afternoon. The large concourse of people of all denominations and classes that were present at his funeral is an indication of the high regard which the public generally had for him. He was undoubtedly making a mark for himself. Besides most faithful and efficient services rendered as a physician (the only one in the county), he was an active Churchman. He taught one of the advanced classes in the Sunday-school, and on last Easter-Monday was elected a vestryman of St. Mark's Church.

Messrs. C. M. W. Cooper, and T. Momolu Gardiner, of Epiphany Hall, were ordained Deacons at St. Mark's Church on the 30th of August. The latter was transferred from the school at Cape Mount to the Hoffman Institute, about six years ago. He is the first from the Vei tribe to enter the Ministry. May God raise up many others. They will both continue in the Hall, rendering service as teachers until their advancement to the Priesthood.

On the 27th ult. I consecrated the new St. James's Church, Hoffman Station, of which the Rev. H. C. Nyema Merriam is pastor. The cost was met by sundry "special" contributions which the friends of the mission in America placed at my disposal. It is a commodious and durable structure, built of our best wood and galvanized iron sheets, the frame resting on stone walls. A belfry surmounts it, but we have no bell for it. Please try to obtain one for us. It may be that some friend interested in our work would contribute it. One weighing about 150 pounds would answer the purpose. The congregation worshipping in this church is made up of converts from heathenism.

S. D. FERGUSON,

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i.*, 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii.*, 8.

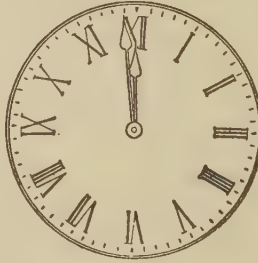
* * *

At mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

AS, AT THIS ADVENT SEASON, CHRISTIAN PEOPLE EVERYWHERE ARE LOOKING FORWARD TO THE SECOND COMING OF OUR BLESSED LORD, PRAYER SHOULD BE DAILY OFFERED FOR PURER HEARTS, SINCERER FAITH, AND A MORE ARDENT ZEAL FOR THE MISSIONS OF THE CHURCH, THAT SO THAT COMING MAY BE HASTENED.

NOONDAY PRAYER.*

On the cross, at mid-day, see,
 Jesus hangs—our sacrifice;
 Darkness gathers heavily,
 Ere the blest Redeemer dies.

Peter to the house-top went,
 There, at noon, alone to pray;
 Then on great commission sent;
 Charged to seek the sheep astray.

And, at mid-day, zealous Paul
 Saw from heaven a wondrous light,
 Than the sun more fierce and bright;
 Hearing then the Saviour's call.

Lord, the Church "high noon" would
 keep,

Lifting holy hands in prayer:
 Bless all those who sow or reap;
 Spread the Gospel everywhere!

WILLIAM AUGUSTUS WHITE.

PHILADELPHIA, November 12th, 1896.

A STRIKING CONTRAST.

BISHOP RIDLEY, of Caledonia, draws the following contrast between the Christian and heathen Indian villages along the Skeena river: "In travelling on the river I stop at every village. In the Christian villages one meets troops of healthy, well-clad children, who fearlessly meet our gaze. The dwellings are either new or in good repair and full of modern furniture; the gardens fenced in; the roads not mere tracks. One sees signs of comfort, cleanliness, and ambition, one hears the school-bell and whirr of the sewing-machine, and after the day's work done music right and left, unless drowned by the volume of sound from the public hall, where the band practises each week-day evening all the winter through almost.

"The heathen are dirty, ragged, dispirited, and jealous of the Christians. To avoid treading in filth one must walk on the crooked trails with circumspection. The children stand at a distance huddled together. I have seen two, even in the biting blast of winter, wrapped in a single piece of blanket, their only covering! The houses are rotting, propped up, and patched. Squalid within and dismal

without, they truly show the moral and physical condition of their ignorant and superstitious inhabitants. These cling with a passionate resolve to the *yaok* or *potlatch*. 'That is our mountain,' say they, 'our only joy, dearer than life. To prison and death we will go rather than yield.' Yet this is their ruin. It is impossible to heighten the contrast between the Christless and the Christian people of the same tribes. Great is our present reward in seeing the elevating as well as saving effects of a pure Gospel. The things endured in the process are forgotten in the joy that abideth."

FRAGMENTS.

—The youngest son of the Bishop of Durham is giving himself, it is said, to the mission field. Three others are already missionaries to India, and the fourth will go to Delhi.

—The Bishop of Manchester has received for Church purposes within his diocese a legacy of \$156,250, under the will of the late S. Weston, a yarn merchant of Manchester.

—The Fleming H. Revell Company has published a new edition, with illustrations added, of the autobiography of the Rev. John G. Paton, D.D., the well-known missionary to the New Hebrides.

—A native evangelist in Japan believes that society at large begins to feel the need of a true religion. "Not satisfied with the old faiths, it craves a new and strong one, but will not yet turn to Christianity."

—The Young Churchman Company, of Milwaukee, has published the twenty-third thousand of the Rev. Arthur W. Little's "Reasons for Being a Churchman." Our missionaries, especially in this country, would do well to circulate it widely.

—In a publication of the English Church Missionary Society it is stated that the sum of \$60,000 was raised last year by the "juvenile boxes" which are in such common use in Great Britain for collecting missionary money. The same publication reports that there have been 988 "sales of work," the avails of which have amounted to about \$115,000.

* Suggested by the device and the remarks in the "Miscellany" of THE SPIRIT OF MISSIONS.

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary*.

TO DIOCESAN OFFICERS.

THE December Conference of Diocesan Officers with the General Officers of the Woman's Auxiliary will be held on Thursday, December 17th, in the Auxiliary Room of the Church Missions House, directly after noonday prayers in the Chapel.

THE TWENTY-FIFTH ANNIVERSARY.

THE SERVICE AND OFFERING.

THE service in which the Woman's Auxiliary to the Board of Missions kept its twenty-fifth anniversary was held in St. Paul's Church, Cincinnati, on Thursday, October 29th, at 9 o'clock. The Holy Communion was celebrated by the Right Rev. Boyd Vincent, D.D., Bishop-Coadjutor of Southern Ohio, assisted by the Rev. Frank W. Baker, rector of the parish, and the sermon was preached by the Rev. Dr. Langford. This sermon we are glad to print with this account of the service, that the many members of the Auxiliary who could not hear it at the time may enjoy the pleasure of reading it for themselves.

The offering made at this morning's service amounted to \$1,176.61. It will be acknowledged in detail under the various branches contributing toward it in the January number of THE SPIRIT OF MISSIONS. The sum should be added to the \$5,458.95 previously acknowledged, and to the offering and pledges of the Officers' Conference and the missionary services of Friday, (amounting to \$1,505.47), which will make the total of our anniversary gift, \$8,141.03.

THE BIRTHDAY FEAST.

From St. Paul's, the congregation adjourned to Christ Church for the close of the Missionary Council, after which luncheon was served at the Scottish Rite Cathedral. Among the many tables set for the members of the Council and other guests, on this anniversary day a special table was spread for the diocesan officers of the Auxiliary. A card at each place assigned her seat to every officer, and places of honor were reserved for the Secretary and Associate Secretary of the Board. The table was decked with flowers and farther adorned by a huge birthday cake which bore the dates 1871-1896 and the monogram of the Woman's Auxiliary, and was lighted by twenty-five candles. This pretty and graceful recognition of the anniversary was highly appreciated by the officers present.

THE OFFICERS' CONFERENCE.

The diocesan officers assembled at two o'clock in Christ Church rooms, and on nomination of the Secretary, Mrs. Montgomery Rochester, for twenty years secretary of the Southern Ohio Branch, took the chair and presided. By request Mrs. Meacham, corresponding secretary of the Chicago Branch, very kindly

took the minutes of the meeting. The conference was opened with the prayers of the Auxiliary. The Secretary called the roll, and the following branches were found to be represented:

Albany, one; Asheville, one (Junior); Central New York, one; Chicago, two; Indiana, two; Kansas, two (one Junior); Kentucky, one; Lexington, one; Long Island, one; Maryland, one; Massachusetts, one; Michigan, one (Junior); Minnesota, one; Missouri, one; Newark, two (one Junior); North Carolina, one (Junior); Ohio, two (one Junior); Pennsylvania, two; Pittsburgh, one; Southern Ohio, one; Vermont, one; West Virginia, two: twenty-nine officers from twenty-two dioceses. There were present also visitors from Fond du Lac and West Africa.

The minutes of the last meeting were read. The Secretary made her report, presenting the annual report of the Auxiliary and requesting that it be read at meetings in every parochial branch.

With the following letter from Bishop Hare, the accompanying resolution from the convocation of the Niobrara deanery was presented:

SISSETON MISSION, SIOUX FALLS, SOUTH DAKOTA, October 15th, 1896.

MY DEAR MISS EMERY:

Since receiving your most kind note about the twenty-fifth anniversary, which came to me just as I was starting out for a visitation which included the meeting of two convocations, I have been so much "on the wing," and so pulled hither and thither by all the varied business which such occasions give rise to, that I hardly know whether, besides telegraphing you an answer, I carried out my intention of writing to you. So let me now say that nothing would have enabled me to resist the invitation which your note so kindly conveyed to me, except a sense of duty. The fall is the cream of my time, and hence, though every year most earnestly invited to go to the Mohonk Conference, which is held in the autumn, I have never been there. Spend myself and my available time as much as I may, much of my field seems to me ill-cared for. I realize the debt I owe to the Woman's Auxiliary, and how sacred any serious call it makes should seem to me, but just now the call here seems paramount.

I am just back from the Niobrara Convocation—a grand affair. Over 2,000 Indians gathered, although, owing to the place being in a remote part of the country, neither Rosebud nor Pine Ridge mission, with their thirty congregations, was represented to any large extent. Without their reports, over \$2,000 was reported as raised by the Woman's Auxiliary. A grateful and loving message was sent from them to the meeting to be held in Cincinnati, which will reach you in due season.

I am quite in my usual health again, and am standing even heavy strains very well.

With all grateful regard, yours faithfully,

(Signed)

W. H. HARE.

Bishop Hare added a statement of contributions received in fulfilment of the promise of the Woman's Auxiliary, telegraphed him from Minneapolis. About these the Bishop quoted from his annual report:

Some of last year's "specials" have a peculiar interest. Of the total given to All Saints' School, \$1,580 reached me in fulfilment of a pledge, transmitted to me by telegraph, from the representatives of the Woman's Auxiliary assembled in Minneapolis at the time of the General Convention. It doubtless was *meant* to do for me and for my work what it actually *did*, namely, cheer my heart and steady my

work at a time when my physical energies were very much prostrated, and when the outstretched hand of sympathy and power was particularly opportune. I have said all when I say that the pledge was given and redeemed in *woman's own way*.

The message from the convocation was as follows:

CONVOCATION OF THE NIOBRARA DEANERY,
ST. ELIZABETH'S MISSION,
STANDING ROCK RESERVE, SOUTH DAKOTA,
October 5th, 1896.

Having heard that the Woman's Auxiliary to the Board of Missions will this present month celebrate its twenty-fifth anniversary,

Resolved: That we of the Niobrara Deanery of South Dakota, assembled in our annual convocation, would beg to be present in spirit with the officers and delegates gathered at the Missionary Council, and with them bring our tribute of praise and thanksgiving to Almighty God for His wonderful grace and help vouchsafed to the Church through the Woman's Auxiliary.

And, moreover, we of this Indian Deanery, who, from the organization of the Auxiliary, have so largely shared in the benefits dispensed by the Auxiliary, in missionary boxes to clergy, catechists, helpers, students, supplies for the sick and destitute, for our boarding-schools for boys and girls, and the branches and individual members of which have in many other and innumerable ways been our helpers and supporters in our work for Christ and His Church among the Dakotas, would send the Auxiliary our heartiest thanks for what it has done for us and the whole people whom we represent. And we pray that as the grace and help of our Heavenly Father has been conspicuously with the Auxiliary through the quarter of a century past, so it may be abundantly vouchsafed through all the years to come and help to hasten the coming of His Kingdom and glory.

(*Signed*) WILLIAM HOLMES,
Corresponding Secretary.

P. S.—The above resolution was offered by the Rev. Joseph W. Cook, and was unanimously adopted.

The officers were referred to her printed letters for the report and message to them and all members of the Auxiliary from the Honorary Secretary.

A report from the Committee on Systematic Giving was presented by Mrs. Neilson, of Pennsylvania, and from the Committee on Missionary Workers by Mrs. Cox, of Long Island.

Preceding the reports from diocesan branches, Dr. Walrath, of West Africa, was asked to give an account of the work at Cape Mount. She told of the school built up under Mrs. Brierley's care, and left in her charge with seventy girls, some of whom had entered when three or four years of age and had been twelve or more years in the school. The boys number eighty or ninety. With so large a school, new buildings are much needed, especially a building for the girls. Toward this object several hundred dollars had been received, but some \$2,000 would be needed altogether.

Upon hearing Dr. Walrath, the officers hastened to pledge her help. From Newark, Mrs. Browning promised \$500; from Pennsylvania, through Mrs. Neilson, \$100; from Central New York, Mrs. Knickerbacker announced a pledge, already made, of \$100; Long Island, through Mrs. Cox, promised \$50; Maryland, through Mrs. Sioussat, \$25; West Virginia, through Mrs. Small,

\$100; Mrs. Abbott, for Massachusetts, \$50; the North Carolina Juniors of St. Augustine's, Raleigh, through Mrs. Hunter, \$10; and Mrs. Dudley, for Kentucky, gave \$5, making a total of \$940.

The Chicago and Minnesota officers and the Junior officer from Ohio devoted their share in the morning's offertory to this purpose, and the Chicago officers also promised for it the offering of the branch to be made at its semi-annual meeting on Saturday, the 31st. Miss Brooks, of Indiana, pledged the offering of her Sunday-school on the next Sunday, All Saints' Day. These additional promises brought the total up to more than \$1,020.

The officers were then called upon for reports from their branches; and Miss Knapp, of Albany, spoke of the Storage House Plan, and the Lending Library of the diocese open to the members of the Auxiliary; Mrs. Lyman, of Chicago, told of eight new branches formed and forty-five visited in that diocese, and of a plan for the support of a woman assistant to the city missionary; Mrs. White, of Indiana, reported that branch as assisting the Bishop in furnishing means to support an archdeacon; Mrs. Millspaugh, of Kansas, told of thirty-five branches there, with 500 mite-boxes distributed among them, which had yielded \$409 in this first year. An Auxiliary Sunday is to be one of the features of this branch. Miss Harrison reported six branches, with two Junior branches, in the new Diocese of Lexington. Mrs. Cox, of Long Island, called to mind that that branch would keep its twenty-fifth anniversary as a diocesan association in the spring, and reported individual gifts of \$2,500, \$2,000, and \$1,000, respectively, during the course of the last year.

Attention was called by the secretary to Los Angeles' share, of \$103, in the morning's offering, and of the more than \$80 from East Carolina; Mrs. Sioussat told of increased work in Maryland, inspired by the meetings of a year ago in Minnesota; Mrs. Abbott brought the greetings of the old branch in Massachusetts; Miss Carter spoke of the division of the Minnesota Branch with the erection of the district of Duluth, and the formation of the Duluth Branch of the Auxiliary; Miss Triplett reported the work done in the Missouri Branch in obtaining new subscribers to *THE SPIRIT OF MISSIONS*, and the visits to every parochial branch by the officers of the Auxiliary there. She said that the Diocesan Auxiliary was first to organize relief for the cyclone sufferers, and extended their thanks for help received from the Auxiliary outside; Mrs. Truslow, of Newark, commended the work of the Comfort Club to the Auxiliary elsewhere; Mrs. Hunter, of North Carolina, told of the industrial work increasing in St. Augustine's School, Raleigh, the trade school established, and the work of brickmaking, also the benefit of the missionary store; Mrs. Whitaker referred to the excellent paper prepared by the House Mother of the Church Training and Deaconess House in Pennsylvania, to the three general missionary meetings held yearly in that branch, and to the conference of the clergy of the diocese with the members of the Auxiliary; Mrs. Phillips reported the opening of the United Offering boxes in the Pittsburgh branch semi-annually instead of annually; Mrs. Rochester, in behalf of the Southern Ohio Branch, spoke warm words of welcome, and told of the help that Branch is giving the Bishop in striving to raise \$2,000 for the support of a general missionary in the diocese. She told also of the missionary games arranged for her Junior branches.

The Secretary then took much pleasure in introducing Mrs. Burleson, of the Oneida Mission, who was greeted as a most welcome guest.

On motion of Mrs. Neilson, of Pennsylvania, seconded by Mrs. Dudley, of Kentucky, the following resolution was adopted by a rising vote :

Assembled to commemorate our twenty-fifth anniversary of continuous service, and ever increasing usefulness, our thoughts instinctively turn to one whom we miss from among us to-day, our Honorary Secretary, whose absence is only to enhance her value to the cause of missions. To the strong foundations laid by Mrs. Twing, to her devotion to the cause, to her wisdom, zeal, and energy, and her choice of her successor, we owe much of our present prosperity and strength. We would send to her a message of love, and assure her that our prayers for her happiness and safety will follow her in her journeyings, and that a glad welcome awaits her on her return.

We also recall with gratitude the long and faithful services of the Rev. Joshua Kimber, the only officer of the Board who saw the beginning of the Woman's Auxiliary. We recall with pleasure his many helpful, courteous acts of service to us, and hope that he may long be spared to his blessed work.

To the General Secretary of the Board we also extend the expression of our sincere appreciation of his tireless energy, his unfailing zeal, his abiding faith, and constant friendliness and support in all our enterprises. We assure him of the loyalty of the Woman's Auxiliary to the Board, and pray that we may long continue as workers together in the great and glorious cause of missions.

On motion of Mrs. Abbott, of Massachusetts, seconded by Mrs. Sioussat, of Maryland, the following was resolved, and adopted in the same manner:

In behalf of all the ladies in attendance upon the Missionary Council and the Woman's Auxiliary, I move the following:

We desire to express to the Bishop and clergy, the laymen and all members of the Woman's Auxiliary of Southern Ohio, and to the many other ladies of Cincinnati who have assisted them, our very grateful appreciation of the large and generous hospitality extended to us at this time, a hospitality that would have been ample for many, many others who are not here, a hospitality shown in varied, graceful and successful efforts to make our visit to Cincinnati pleasant, profitable and memorable.

Mrs. Abbott added a few words about the work in Mexico, and Mrs. Lyman, of Chicago, promised \$100 toward it from that branch.

Reports, Hand-books and leaflets were distributed, and specimens of the Minnesota Indian lace-work and photographs of the Cape Mount Mission were shown.

With the Doxology the meeting adjourned.

FRIDAY.

Friday, the 30th, was again an Auxiliary day. A small number gathered at 7:30 in the morning for the early celebration in Christ Church, but later, at 10, and throughout the day, the attendance was large. The Bishop-Coadjutor of Tennessee, had the services of the morning, giving to the women assembled in Cincinnati some of the helpful counsel he had given in New York the previous week. After a pleasant intermission a general missionary meeting was held, over which the Bishop of West Virginia kindly presided, and a large congregation listened with much interest to the stories of missionary work related by

Bishop Gailor, the Rev. Mr. Edson, from Point Hope, Alaska, and Dr. Walrath, of Cape Mount, West Africa. Dr. Langford spoke earnestly of the loyalty due from the Auxiliary to the Board of Missions and the needs of the general treasury. Mr. Kimber, who has known the Auxiliary from its beginning, had promised a story of missionary work in its early days, but being unable to be present, sent a letter, which was read by Mr. Roberts, the Assistant Treasurer.

THE LETTER OF THE REV. JOSHUA KIMBER, ASSOCIATE SECRETARY
OF THE BOARD OF MANAGERS.

CINCINNATI, OHIO, October 30th, 1896.

MY DEAR MISS EMERY:

I sincerely regret to have to say that I am not well, and that, therefore, I shall be unable to make the address upon the subject you so kindly assigned me for this afternoon. I am, however, glad to feel that this is of less importance, since the General Secretary, in his sermon of yesterday morning, went over the historical ground.

I beg to present to you and to all the members of the Woman's Auxiliary my congratulations upon the filling out of twenty-five years of such very great usefulness to the cause of our Lord and Saviour Jesus Christ and to His Church.

I may, perhaps, put down here a few thoughts that have come to my mind. I conceived my duty to be to ask you to "look here upon this picture and upon this."

Others are present representing the living work, and their speeches will be much more to the purpose than reminiscences of the "dead past." The only object of looking backward can be to cause us to "thank God and take courage."

In 1871 there were but a handful of Domestic Missionary Bishops, and the list of Domestic missionaries was easily printed on one page of the cover of *THE SPIRIT OF MISSIONS*. Over against this think of the eighteen missionary jurisdictions, with three of the former ones now organized dioceses, and the list extending page after page of the missionaries in the home field, as published in the Domestic Report. In 1871 the Indian work was very small, and the organized Colored work hardly begun. Abroad, Bishop Payne, the first Bishop to Cape Palmas, was still in office, and Bishop C. M. Williams had both China and Japan under his care. Bishop Payne was telling of his "nine clergymen of the soil," and he had a few other Liberian and native helpers. There were but three or four Chinese clergymen, and a few teachers, not all of whom were Christians, and none such, either clerical or lay, in Japan, and for the matter of that, no converts, or almost none. There was no Bishop in Haiti. Please take up the Foreign Report of 1896, and look at the paragraph "Missionary Staff" at the head of each mission to see, by comparison, what a great array there is of native laborers everywhere, and of multiplied stations and preaching places—ordained men and devoted laymen and consecrated women—raised up to tell others the story of God's love to man.

More than all—in 1871 there was no Woman's Auxiliary! Years ago I said in a public address that no reports could ever tell the true story, the full story of the Woman's Auxiliary, that beyond all that could be there put down was *woman's influence*. Interested daughters, sisters and wives make interested fathers, brothers and husbands. Within my experience I have seen the missionary offerings increased four-fold. I would hardly dare to say how much of this I believe to be due to this *wonderful woman's influence*. I believe this influence to be greater to-day than ever before, I believe it to be always growing.

The Domestic and Foreign Missionary Society has just completed seventy-five years of history. The jubilee meeting of the Board of Missions was held in Balti-

more at the time of the General Convention of 1871. It aroused great enthusiasm. The Bishop of Lichfield, then lately of New Zealand, the great Selwyn, was present, and made marvellously stirring addresses. One lady, who has been a leader ever since, told me she was converted to missions then and there; doubtless there were many like her. It was then that the committee of which William Welsh was a conspicuous member brought in the notable report on woman's work, which cleared the way for deaconesses and directly led to the establishment of the Woman's Auxiliary. Pray do not suppose, any one of you, that this was the beginning of woman's work in the Church—far from it. I once called the attention of certain ladies to the fact that their grandmothers of two or three old colonial parishes were, with much more restricted means doubtless, doing more year by year in the *twenties* than they, the granddaughters, in the *eighties*.

The Woman's Auxiliary, nevertheless, was the first and is the only *general* organization of women throughout the Church for this aggressive work.

Now again—before 1871—the Domestic and Foreign Committees occupied two small rooms, 17 and 19 Bible House, New York, looking out on Astor Place. Rooms 18 and 20, opening on the inside court, were used, the one for meetings and the library, the other for packing. The committees had in all two clerks and a boy. One of them wrote with a pen every month the wrappers for the SPIRIT OF MISSIONS and the CARRIER DOVE, and the then 2,500 clergymen were addressed, occasionally, by the same laborious process. This was *all*. Take a look at the offices to-day, and make your own comparisons. As soon as we had an Auxiliary we had to have larger quarters and more help. The rooms, many of you remember, on the corner of Fourth Avenue and Ninth Street, were taken, four main rooms and a packing room and two store-rooms, and served the Society from that time onward for, say, twenty years. Then came the beautiful, commodious, and comfortable Church Missions House, which tells its own story.

Most faithfully yours,
(Signed) JOSHUA KIMBER.

The offering at the morning service was devoted to mission work in Tennessee; the undesignated offerings of the afternoon were divided equally among missions in Tennessee, Alaska, at Point Hope, and West Africa, at Cape Mount, and the General Missions of the Church.

The days of which we have given this account were filled with many cheering auguries for the coming years of the Auxiliary. We have given here Mr. Kimber's letter; the other papers and reports which helped to make these days a source of inspiration we hope to present in future numbers of THE SPIRIT OF MISSIONS.

THE NOVEMBER CONFERENCE.

THE November Conference was held on Thursday, the 19th, in the room of the Woman's Auxiliary, after noonday prayers in the chapel. Miss Cornelia Jay, President of the New York Committee on Work for Foreign Missionaries, presided.

Present: Albany, one; Central New York, one; Connecticut, four (one Junior); Long Island, three; Newark, eight (three Juniors); New Jersey, two; New York, ten; twenty-nine officers, representing seven diocesan branches; also Dr. Glenton, as representing Alaska.

After the roll-call and minutes, the Secretary reported as follows:

THE SECRETARY'S REPORT.

Immediately after the last conference, held in Cincinnati on October 29th, and the services, instructions and addresses of the following day, the Secretary went to St. Louis to attend a meeting of the Missouri Branch. On the Sunday previous she visited the Cathedral Sunday-school and that of St. Stephen's mission, and the following day attended the diocesan meeting. On Tuesday she met the women of St. Paul's and Holy Innocents' parishes, Evansville, Indiana, and on Wednesday visited St. Clement's (Colored) mission school, Henderson, Kentucky, and met St. Paul's Branch of the Auxiliary there. Thursday and Friday she spent in Louisville, speaking on woman's work in the Church at large in a convocation meeting, and again meeting the women of the parish branches of the city, in the Cathedral Chapel.

A JOURNEY IN LEXINGTON.

On Saturday, the 7th, there began a very interesting series of visits in the Diocese of Lexington. At his first council held in this new diocese, Bishop Burton organized a diocesan branch of the Woman's Auxiliary, appointing Miss Mary E. Harrison, of Frankfort, as its president. When it was suggested that, after the council, the Secretary might come into the diocese and visit certain parishes in company with the diocesan president, the plan received the Bishop's heartiest co-operation. He suggested the visits to be made, arranged with some of the rectors the time and place for the presentation of the work of the Auxiliary, was himself present on nine of the occasions, and by word and deed in every way showed his sincere desire to establish the Auxiliary firmly in his diocese, and to increase missionary knowledge and interest everywhere among his people.

Not only the strongest parishes in the diocese—St. Paul's, Newport, Christ Church, Lexington, Trinity, Covington, Ascension, Frankfort—were visited, but the parishes of St. John's, Covington; the Nativity, Maysville; Trinity, Dansville; St. Peter's, Paris; Calvary, Ashland; varying from 118 to sixty-one communicants; St. Andrew's (Colored), Lexington, Christ Church, Richmond, which is at present without a rector, and even the town of Nicholasville, where there is neither church, mission, nor missionary, but where two or three Churchwomen gathered in the hotel parlor to learn how, isolated as they are, they may still share in the work of that living Body of which they are a part.

This journey took the Secretary over ground unvisited by her before, and she enjoyed seeing something of the famous blue grass country, even though not at the most favorable season of the year, and of the fine, bold scenery to be found in certain parts. She enjoyed greatly also the unvarying kindly courtesy of many new friends and the unfailing hospitality of their homes.

In Frankfort the parochial Auxiliary is the daughter of an older society that goes back to the days of the Ladies' Domestic Relief Association. There is the quaint old house with its bay windows of tiny diamond panes, built and inhabited by Bishop Smith; there one of his daughters still lives; there is a foundation long since established for the conduct of a parish school, and there

the church only the Sunday previous had suffered considerable damage by fire, notwithstanding which fact, the rector most earnestly seized the occasion of this visit to encourage his people in their work for missions.

In Christ Church, Lexington, besides the Woman's Auxiliary the Junior department is fully established, and much interest was shown there, as elsewhere, in the Babies' Branch. St. John's parish in this city combines with Christ Church in the Auxiliary work, and St. John's, Covington, proposes a like union with Trinity parish there, showing how the common interest and effort, by virtue of its unselfish character, tend to do away with the spirit of parochialism. St. Andrew's (Colored) mission, Lexington, was visited with much pleasure, and the numbers of children present gave promise of a good Junior branch. In Danville the goodly assemblage gathered at the inconvenient day and hour of Monday at one o'clock spoke well for the training of a parish dating back to 1829 and to the zeal of the present rector. The pretty church in Richmond and the many recent improvements in the church property in the picturesque and foreign looking town of Maysville, which climbs the hills rising as a wall above the Ohio river, told of good workers only waiting to be enlisted in this work for others. At Paris are a people already interested in missionary gifts and ready to connect themselves at once with the Auxiliary.

At Ashland not only the parish but the Church school for boys and girls, lately revived under Mr. H. N. Hills of Gambier, was visited. Mr. Hills has assumed the financial responsibility of this school for the coming three years, has secured a house mother from Gambier, for principal and assistant Wellesley graduates from Central New York and Ohio, and for instructor in music a graduate of the Royal Conservatory, Leipzig. The rector of the parish gives instruction in Greek. The house presented a most homelike and attractive appearance to wandering travellers, and what we saw of teachers and scholars gave much good promise for the future. The charge for the school year of three terms is \$150 only for boarders, and Mr. Hills thinks that ten of these will cover the running expenses. There are at the close of the first six weeks four boarders and about twenty day pupils. As we attended the morning service in the school-room, and enjoyed the very hearty and musical rendering of the hymns, and as we spoke to the scholars to enlist them among the Juniors, we could not wonder at Bishop Burton's deep interest in this enterprise, thinking how it may furnish him, not only material for a native ministry, but the young women trained in Christian and churchly ways, who shall make the homes of his diocese centres of Christian and churchly influence in the days to come.

Going through such a diocese as that of Lexington we cannot fail to see that it is, as every diocese throughout the land, missionary in fact as the missionary districts are in name also, claiming with them the attention and interest and ready help of the general Church. We made this visit only to find again, as many times before, that our need is mutual, that the Auxiliary and the Missionary Society need the co-operation of every place and person, however weak, that *they* need the contact, the living, personal touch with the Church at large to give to them that faith and courage that shall make their weakness strong.

On returning from Lexington, after a three weeks' absence, the Secretary

stopped for a special meeting with the Washington Branch before resuming the work at the Missions House.

There she found many interesting letters from the mission field, to which she called the attention of the officers, and extracts from which will be given later in these pages.

The attention of the officers was called to the resolution adopted by the Missionary Council:

That, in addition to the usual number of printed reports, a four or six-page leaflet be prepared, containing an abstract of the report, and an edition of 50,000 copies be printed, for general distribution throughout the Church,

and they were asked to help in making this distribution, also to urge the reading of the full report, in sections, at meetings of the parish branches.

There was no report from the Honorary Secretary or from the Advisory Committees.

Reports from diocesan branches were made by officers present and by letter from absent officers.

Miss Jarvis called attention to the tidings in the morning's paper of the imprisonment of two Bishops of the Armenian Church, and the prayer for the Armenians set forth by the Bishop of New York and that for persons in affliction were read.

With the Doxology the meeting adjourned.

REQUEST FROM CONNECTICUT.

THE corresponding secretary of the Connecticut Branch requests us to state that, although that branch as an Auxiliary to the Board of Missions reports to us nothing for diocesan work, in their own report they record that, at their Bishop's request, as Churchwomen of the diocese, they contributed \$920.72 in money and boxes, in 1895-96, to diocesan missions.

The organizing secretary of the Junior department states that there was reported to her, as given by the Juniors through the general treasury, \$732.92 more than appear in the general report. This amount would have been duly credited, had it been received by the treasurer, marked as from the Juniors.

WHAT TO GIVE.

A FRIENDLY SUGGESTION.

A sentence in one of the letters quoted in a recent number of *THE SPIRIT OF MISSIONS* prompts me to write you my method, suggested by a friend, of meeting the same difficulty. The sentence is: "I am never sure what my ability is, and what I may reasonably keep for my own use."

This was my case exactly, and I believe there are many other women in the same position.

I have my allowance the first of every month, and I put aside at once the sum (a certain proportion of the whole) that I can spend for the Church—missions, parish appeals and everything. That is my fund; and I always know whether or not I

have anything to give. I am convinced that some such method is in every way to be desired. One always can tell what to do, and, further, one knows definitely what one is giving, and therefore *knows*, with no guess-work, if one is giving all one can.

Extra gifts can come out of extra receipts. My little \$5 towards the Auxiliary Anniversary Fund (small as it was) I was able to give through an outside receipt; that is, it was not a part of my allowance. I believe, if the women would adopt such a method, as my friend helped me to find, they would be very thankful.

THE ANNIVERSARY SERMON.*

As thy days so shall thy strength be.—DEUTERONOMY xxxiii., 25.

FIVE-AND-TWENTY years ago began a movement for uniting the women of the Church in an association to aid the work of Domestic and Foreign Missions. It was a definite step in the administration of the Board of Missions at a time when new life was stirring in the Church. The quickening interest sought new methods of efficiency. The Rev. Dr. A. T. Twing, Secretary for Domestic Missions, the Rev. W. H. Hare, Secretary for Foreign Missions, and the Rev. Dr. B. I. Haight, Secretary for Missions among the Colored People, saw, with clear discernment, that the part of woman in missions should be more distinctly recognized and opportunity should be afforded for the more thorough and systematic enlistment of her influence and power. The names of these three men will ever be honorably identified with the institution of the Woman's Auxiliary, in the year of our Lord 1871.

She who was chosen as Secretary to guide the work in its earliest stages is now the Honorary Secretary, ceaselessly active in promoting the work to which she gave her heart and mind in its beginning. She is to-day in China on a second missionary journey around the world. Though absent in body from this commemorative service, she is with us in spirit to-day. Her last work before taking her hurried departure, was to bring to completion a Hand-book of the Woman's Auxiliary, which is a record of its growth and a guide to its methods. It is an instructive and suggestive work, and it deserves to be read by every woman in the Church, aye, and by every man in the Church as well. It is Mrs. Twing's special contribution to this twenty-fifth anniversary.

It would be a lamentable omission were we to fail on this occasion to refer to the efforts of devoted women in behalf of missions antecedent to the date to which we are now looking back. A pamphlet which tells of "The First Fifty Years of Woman's Auxiliary Work, 1820-1870," records what could be gathered regarding the first beginnings of woman's organized effort for the missions of our own Church; but no record can fully tell the story of the heart-interest, the ardent love, the fervent prayers of those women, faithful and true, who labored for the extension of the Redeemer's Kingdom. They, too, are with us to-day, joying and beholding our joy in the Lord; and those to whom they ministered cheer and succor, the roll of worthies who, having finished their course in faith, do now rest from their labors, a great company of valiant saints who have gone before, join with the living, present and absent, blessing God on this commemorative day. This is a sacred and solemn hour of reunion and review. May we all feel the influence which comes down through the years from those who at one time or another have been co-workers, sometimes anxious, in advancing the interests of missions, in eliciting the help of women in a cause as dear to them as life itself.

The formation of the Woman's Auxiliary was not a new creation, but rather an evolution. It had become a necessity in the process of development. At the first it was little more than a voluntary association of parochial missionary societies and the larger societies, such as the Ladies' Domestic Relief Association, which had branches in parishes scattered

* Preached by the Rev. W. S. Langford, D.D., General Secretary of the Board of Managers, in St. Paul's Church, Cincinnati, October 29th, 1896.

over the land. In the cases of parishes which had no missionary society the Auxiliary aimed to plant a germ, leaving the shape of its growth to be determined by its environment. It was never designed that the Auxiliary should have a fixed and rigid form, but that it should develop freely within certain suggested outlines and adjust itself to circumstances.

Those of us who were rectors at that period, remember how jealous we were of any approach of outside authority to introduce new methods or establish new connections within the precincts of our parishes, and even the Woman's Auxiliary had long to wait before it could get any response to its innocent advances. It had need of patience; but it had the patience that it needed, and through patience it overcame at the last. Sweet reasonableness, quiet perseverance, humble persistence—these have been the forces which, with a purpose born of pure and holy faith, have brought the Woman's Auxiliary on its way to this present time.

A long story might be told of the obstacles which not only in the beginning but at different stages of its progress beset the Auxiliary—of direct resistance in some cases and dull inertia in many cases, which had to be overcome before the Auxiliary could make progress or even find a foothold; but all that is past, and it is as well that it be forgotten. The memory of trials is soon obliterated when they are over. The Auxiliary long since achieved success, but it has no spirit of triumph and no lingering resentments. It has won its way into the affection of the Church, and those who were most stout in resisting it are now most eager to do it reverence. Its experience has been not unlike that of every great and good cause. Progress has been gained only through faith and patience. "He that believeth shall not make haste." Holding on steadily, looking on and looking up, they who have reached a summit from which they can look back upon perils past, and difficulties surmounted, and realize that success has been achieved, have proved the truth of Jehovah's promise, "As thy days so shall thy strength be."

Is it not most gratifying that success

has been gained, not through strife or contention, but in quietness and confidence; not by swerving from the pathway which, with so much of prescience, was marked out for the Auxiliary from the first; not by lowering its standard or lightening its demands, but by keeping steadily on, holding the aim high and urging the claims with ingenuous candor and ingenious persuasion? Who that looked forward twenty-five years from its beginning could have anticipated for it such uniform progress year after year? It is not easy in starting upon a path to foresee the difficulties which must be encountered; they are mercifully concealed from view; but neither is it easy to forecast through a long series of years the widening influence and cumulative force which, as in the case of the Woman's Auxiliary, have characterized it all the way from a feeble beginning until it has grown to be a mighty power. It has been like the smallest of the seeds planted in the ground, growing into a great tree with its multitude of branches, branches in this case spreading not only throughout our whole land, from sea to sea, but from the river to the ends of the earth. It has been like the leaven which a woman took and hid in three measures of meal till the whole was leavened.

At the end of the first two years the meagre report showed altogether seventy-eight parochial branches working for Domestic Missions, 100 working for Missions among the Indians, and twenty-five working for Foreign Missions. Now, at the end of twenty-five years, no diocese or domestic missionary district is without its officers, and the parish which has not a branch of the Woman's Auxiliary is considered an anomaly, while among the Colored people in the South, the Indians in the West, and among the missions in Africa, China, and Japan, are to be found organizations which show that they, too, have caught the spirit which prompted the women twenty-five years ago to combine their efforts in carrying forward the Kingdom of the blessed Master in all lands and among all peoples. Wide-spreading in its reach, all-pervasive in its influence, its touch has communicated strength and its voice has kindled a glow in hearts near and far, until they have

blended together in a common interest, desire, and purpose.

Then, too, the Woman's Auxiliary has grown on all the lines marked out for it at the beginning, filling up the measure of its appointment as far and as fast as its design was apprehended. Its occasional conferences, growing more frequent and at length becoming regular monthly meetings of diocesan officers, have enlarged the vision of the leaders and made ideals practical. Its meetings, district and diocesan, addressed by missionaries from the Home and Foreign fields, have fostered interest and contributed to the comprehension in increasing numbers of the value of woman's help and the needs and opportunities for its application. Its Quiet Days and Days of Intercession have tended to deepen the sense of the spiritual character of the work. Thus the manifold and varied aspects of the work of the Auxiliary have been brought out, and hence new methods have sprung into being, and woman's inventiveness has found a widening sphere in which to reach out and bless the missionary work, while still keeping within the scope of its purpose as auxiliary to the Board of Missions on the lines wisely marked out for it a quarter of a century ago.

At the first the needle was its chief instrument and the box its most common benefaction. The needle grew more skilful and box preparation more discriminating. The pen, the voice, the purse came into frequent use, spreading information, kindling enthusiasm, making bolder ventures, undertaking larger things, gathering recruits, until now an immense force of intelligent and trained women in all parts of the country is enlisted in the work of missions. Meetings of representative women, gathering with the officers at the time and place of the General Convention, and annually at the time and place of the Missionary Council, have become very important features of those occasions when the missionary work of the Church is the object of fullest consideration and of paramount concern. These general meetings of the Auxiliary have demonstrated that, whether in contributing large sums of money or projecting bold ventures for the advancement of missions, the Woman's Auxiliary is a

mighty power. What would the Board of Missions have done without the Auxiliary all these years? How could the Bishops and the missionaries, as well as the Board of Managers, get along without its stimulus to faith and hope? Looking back to its beginning, and tracing it down to the present, we may well exclaim, What hath God wrought! and confess that "not one thing hath failed of all that the Lord thy God hath promised thee."

The contributions of the Auxiliary in money and the value of boxes reaches the sum of \$350,000 a year, over \$1,000,000 during a triennium, and for the whole period of twenty-five years its gifts aggregate \$5,153,379.51. Supporting scholarships and missionaries, educating and sending out its own missionary representatives, disseminating information, conducting meetings, establishing training-schools, as well as insuring the lives of missionaries and supplementing their stipends—in a great variety of ways, the Auxiliary has accomplished all and more than all that its most sanguine projectors dreamed of.

It has not seemed best in this review to compliment individuals or to give deserved credit to one or another who, in greater or lesser degree, has been instrumental in promoting the growth and usefulness of the Auxiliary. Those who have been most efficient in contributing to the successful work will be most ready to regard it as a work of God, a work inspired of God and guided by Him in all its stages. They will feel that they have been sufficiently honored in being used as instruments in His hands to accomplish the designs of the Most High, and they will be deeply sensible of that honor to-day. Humbly grateful that He has permitted them to have part in the great work, they will turn their faces toward Him, saying, "Not unto us, O Lord, not unto us, but unto Thy Name be all the glory, for Thy loving mercy, and for Thy truth's sake."

Here, on this anniversary occasion, we place a stone as a waymark. Here we build a memorial, and over it we inscribe, "Ebenezer, Hitherto hath the Lord helped us." It is our anniversary, our silver anniversary, and we are glad to

receive congratulations. We welcome the hearty greetings of the Missionary Council and the cordial messages of goodwill which come to us from far and near; but from congratulations gratefully accepted we turn our minds to reflections suited to the occasion, reflections which such an anniversary suggests and inspires, reflections of gratitude, of self-judgment, and of purpose.

Of gratitude for the past, gratitude to God for all the way that He hath led us, for strength given equal to every day's need, for Divine forbearance with our infirmities, for giving us much more than we have deserved or could dare to hope for. Surely goodness and mercy have followed us all the days of these five-and-twenty years. Wherefore, lift up your hearts! Lift them up unto the Lord! It is meet and right to give thanks unto our Lord God from the ground of the heart, to speak of all His wondrous works, to tell the people what things He hath done. For the good that has been accomplished through the Auxiliary in all these years, the relief and encouragement afforded, the strength and support given to many good works and earnest workers, God's holy Name be praised! For the great number of women who have joined themselves to the Auxiliary, for their enlarging views of privilege and increasing devotion to duty, for these and all His mercies, first and foremost, thanks and praise and blessing be unto the Father, the Son, and the Holy Ghost! Let us fall down before His footstool in adoration and then rise up to sing praises and magnify the Lord our God.

Then let gratitude flow out to every co-worker, East, West, North, and South throughout our land and beyond it, that all who have been helpers of our joy may be sharers in our jubilation. Send forth glad greetings from this festival to all absent officers, and through every branch, to all its members, to the most remote and the feeblest, to the juniors, yea, to the babies even, from the mother Auxiliary assembled here on this silver anniversary. Let all rejoice together. "Say to the weak, Be strong, and to the timid, Fear not." Despise not the day of small things, but have courage to press for-

ward, for "as thy days so shall thy strength be."

Reflections of self-judgment. It is wholesome and profitable to examine ourselves. If we would judge ourselves we should not be judged of the Lord. What of the imperfections of our work! What of our shortcomings in service! What mixture of motives! What vain ambitions! What selfishness and self-seeking have hindered progress! What holding back when we should have pressed forward! What self-reliance when we should have looked up to God! What forgetfulness of Him who is our strength and guide! What distrust, disquietude of mind, anxieties! Yea, what murmurings and disputings and impatience! Do not our hearts condemn us in some of these things? Is there not room for confession and humiliation? Can we not learn a lesson from this line of reflection upon the past? It should deepen our gratitude and heighten our joy to think that, in spite of ourselves and our failings, God has brought us through all on our way unto this present, and has been pleased to accept our unworthy service. We confess unto Thee, O Lord, and we accuse ourselves in Thy sight; but we will remember the years of the right hand of the Most Highest, and call to mind the wonders of Thy patience and of Thy mercies toward us.

Looking out to what lies before, we take up our motto, "As thy days so shall thy strength be." We will look up. We will lift up our eyes unto the hills, from whence cometh our help. We will practise reliance upon God. We will acquaint ourselves with Him and be at peace. We will learn the habit of prayer; living by the day, and doing each day the work that lieth nearest, and doing it heartily as unto the Lord. It is, indeed, little that each one of us can do, but oh, it is so important that every one of us shall do that little. We will be content to fill a little space if God be glorified. Not seeking great things we will consecrate ourselves afresh unto the Lord, like that great missionary hero in the Dark Continent, alone, alone in the jungle of Africa, when, on the anniversary of his birth, falling upon his knees,

he wrote in his journal: "Jesus, my King, my life, my all, again I dedicate myself wholly to Thee." So will we do this day, the Lord being our helper.

With such a spirit of consecration on the part of each one of the members of the Auxiliary, we may confidently anticipate continued growth and usefulness by united action and the subordination of every thought and aim to the work of the body as a whole. The Auxiliary has been an attractive influence. It must continue to attract and draw women into its association in increasing numbers—to draw out their interest, their love, their sympathy, their enthusiasm, toward every part of the mission work at home and abroad. It must continue to draw out and develop woman's capabilities, and to bind women together in devotion to the great work of missions.

The Auxiliary has been a pervasive power in the home and the family, among the children, the brothers, the husbands, and the fathers, giving them motive and incentive for contributing to the support of the Church's missions. It should continue that work, not only in the home, but through the Sunday-school and the parish guilds, in the vestry and in the rectory, until from the head to the foot, from the youngest to the eldest, the atmosphere of Church life is charged with the missionary spirit.

The Auxiliary has been an educational force, bringing the field and the undertakings, the opportunities and the needs, as realities to the minds and hearts of people, and so making the work seem no longer visionary and remote, but practical and imperative. To know and to understand are needful to the enlisting of the heart, the hand, and the purse, and the best end is reached when one and another have become intelligent, active, systematic workers and missionaries. The yet more important work of methodical training of missionaries to qualify them for highest usefulness has opened a field which invites further endeavor.

The Auxiliary has been a loyal helpmeet of the Board of Missions, not only supplementing the Board's work, but sustaining and reinforcing it, and this pur-

pose should always be kept clear and strong.

But there must be vision as to the future. We cannot rest upon present attainments. We cannot be content with past achievements. We may not hug to ourselves the satisfaction that much has been accomplished, and sit down. There are other things to be done, other victories to be won, heights, it may be, to be scaled, passes to be held, a world to be saved. Are we ready to move forward where the Saviour leads?

It was in the dark days of the captivity, in the twenty-fifth year of the captivity, that Israel received the glorious vision by the mouth of Ezekiel; a mysterious vision and hard to be understood, but it described the future temple and city. It was a symbolical representation of the commission of Christ to His Apostles to go forth into the four quarters of the globe and baptize all nations. It anticipated the promise, "Lo, I am with you alway, even unto the end of the world." It pictured the city of the Universal Church of God and the name given to that city was *Jehovah-Shammah*, "The Lord is there." And has the Lord no vision for us? Harken to His words: "Lift up your eyes and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages, and," more than that, "gathereth fruit unto life eternal."

Wait for the vision. Be not disobedient unto the vision. "See that thou make all things after the pattern shown to thee"; but consider Him before whose eyes was manifest the end and the victory and the glory, who yet, while He was the Master of all, said of Himself: "I am among you as one that serveth." Be ours the honor and the dignity to have fellowship with Him in serving. Forgetful of self, thoughtful of others, doing good as you have opportunity, take all your plans to God for approval; cast all your care upon Him; from Him receive direction and strength. So shall the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost abide with you all your days.

FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from October 1st, to November 1st, 1896 :

* Lenten and Easter Offering.

ALABAMA—\$1.80

Troy—St. Mark's, Sp. for work of Rev. G. S. West among the Utes in Utah..... 1 80

ALBANY—\$461.03

Albany—St. Peter's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa..... 10 00

Cherry Valley—Grace, Wo. Aux., Sp. for Bishop Gray, Southern Florida, \$6; Sp. for Rev. S. D. Hooker, Montana, \$8..... 9 00

Claverack—Trinity Church, General..... 9 15

East Springfield—St. Paul's, Wo. Aux., Sp. for Bishop Gray, Southern Florida..... 4 00

Hoosick Falls—St. Mark's, Domestic, \$27; Foreign, \$16.10; Sp. for Bishop Graves, China, \$10; Wo. Aux., Girls' Friendly Society, Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$2..... 55 10

Hudson—All Saints', General..... 4 78

Johnstown—St. John's, Wo. Aux., Sp. for Rev. S. D. Hooker, Montana, \$3; Sp. for Bishop Gray, Southern Florida, \$5; Sp. for Bishop Leonard, Utah, \$3..... 11 00

Keene Heights—"Felsenheim Chapel," Domestic, \$22; Foreign, \$22..... 44 00

Rensselaerville—Trinity Church, Wo. Aux., Mexico, \$3; Junior Aux., salary of Mrs. Johnstone, South Dakota, \$3; salary of Miss Sabine, Alaska, \$2..... 8 00

Schenectady—St. George's, St. Mary's Guild, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5; Sp. for Rev. S. D. Hooker, Montana, \$5; Sp. for Bishop Leonard, Utah, \$5; salary of Miss Sabine, Alaska, \$5..... 20 00

Troy—St. John's, Domestic and Foreign, \$200; Wo. Aux., salary of Mrs. Johnstone, South Dakota, \$3; Sp. for Bishop Leonard, Utah, \$10; Sp. for Bishop Gray, Southern Florida, \$5; Sp. for Bishop Johnston, Western Texas, \$5; Sp. for Miss Carter's work, Minnesota, \$8..... 231 00

St. Paul's, St. Margaret's Guild, Wo. Aux., Sp. for Bishop Gray, Southern Florida, \$5; Sp. for Bishop Leonard,

Utah, \$5; Sp. for Rev. S. D. Hooker, Montana, \$5; salary of Miss Sabine, Alaska, \$5..... 20 00

Mrs. E. M. Stebbins, Wo. Aux., Sp. for Good Physician Hospital, Columbia, South Carolina..... 2 00

Walton—Christ Church, Wo. Aux., Mexico, \$5; Sp. for Bishop Gray, Southern Florida, \$5; Sp. for Bishop Johnston, Western Texas, \$3; salary of Mrs. Johnstone, South Dakota, \$5; salary of Miss Sabine, Alaska, \$5; Miss Sarah North, Mexico, \$5; Mrs. Johnstone's salary, South Dakota, \$3..... 31 00

West Troy—Miss A. Frazer, Wo. Aux., Sp. for Good Physician Hospital, Columbia, South Carolina..... 2 00

CALIFORNIA—\$14.30

Oakland—St. Paul's, General..... 7 10

Selma—St. Luke's S. S., General..... 7 20

CENTRAL NEW YORK—\$2.00

Eastwood—W. S. Hayward, for support of Rev. Mr. Mosher, China..... 2 00

CENTRAL PENNSYLVANIA—\$273.64

Mauch Chunk—St. Mark's, Indian, \$11.45; Colored, \$11.44; S. S., Colored, \$10.75... 33 64

Wilkes Barre—St. Stephen's, Foreign, \$50; S. S., "St. Stephen" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "St. Peter's" scholarship, St. Agnes' School, Kyoto, Japan, \$40; "St. Stephen's" scholarship, Cape Palmas Orphan Asylum, Africa, \$50; "St. Stephen's" scholarship, High School, Africa, \$40; Foreign, \$20..... 240 00

CHICAGO—\$7.00

Chicago—Epiphany, Foreign..... 5 00

Our Saviour, Alaska..... 2 00

CONNECTICUT—\$748.84

Bantam—St. Paul's..... 3 00

Bridgeport—Christ Church..... 5 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<i>Canaan</i> —Christ Churcht.....	3 00	KANSAS—\$2.78	
<i>Collinsville</i> —Trinity Churcht.....	72	<i>Kinsley</i> —All Saints', \$1.10, Rev. H. C. Park-	2 10
<i>Danbury</i> —St. James't.....	2 75	man, \$1, General.....	68
<i>Danielsonville</i> —St. Alban's't.....	58	<i>Lewis</i> —Nativity, General.....	
<i>East Hartford</i> —St. John's S. S., senior			
class, General.....	14 92	KENTUCKY—\$20.75	
<i>Fairfield</i> —St. Paul's't.....	6 67	<i>Louisville</i> —Christ Church Cathedral, Sp.	
Archdeaconry, Wo. Aux., General.....	2 50	for Brazil.....	10 75
<i>Greenwich</i> —Christ Churcht.....	8 48	Grace, Domestic and Foreign.....	5 00
(<i>Riverside</i>)—St. Paul's't.....	2 40	<i>Paris</i> —Miss R. F. Heath, Wo. Aux., Sp. for	
<i>Hartford (Parkville)</i> —Grace Chapel.....	5 00	Rev. H. D. Page, Japan.....	5 00
Trinity Church, Domestic, \$64.63; For-			
eign, \$27.73; Indian, \$24.73; Colored,			
\$26.33; Sp. Brazil, \$19.43.....	162 85	LONG ISLAND—\$257.66	
<i>Lim Rock</i> —Trinity Churcht.....	2 50	<i>Brooklyn</i> —St. Ann's S. S., for "St. Ann's"	
<i>Litchfield</i> —St. Michael's't.....	1 25	scholarship, St. Mary's School, South	
Archdeaconry, Sp. for Rev. Mr. Joyner,		Dakota, \$60; "Benj. C. Cutler" scholar-	
South Carolina, \$50; +\$5.41.....	55 41	ship, Cape Palmas Orphan Asylum,	
<i>Marbledale</i> —St. Andrew's't.....	2 05	Africa, \$50; Lenten Offering, General,	
<i>Meriden</i> —All Saints' and St. Andrew's't.....	10 43	\$139.51.....	249 51
<i>Middletown</i> —Berkeley Divinity School		<i>Huntington</i> —St. John's, Systematic Offer-	
Alumni, for salary and outfit of Rev.		ing Plan, General.....	8 15
G. F. Mosher, China.....	321 75		
<i>Milton</i> —Trinity Churcht.....	1 00	LOUISIANA—\$101.27	
<i>New Canaan</i> —St. Mark's't.....	2 00	<i>New Orleans</i> —Annunciation, Wo. Aux.,	
<i>New Haven</i> —St. Paul's't.....	1 00	General, \$1.50; C. M. Pritchard Memor-	
St. Thomas't.....	5 00	ial, Wo. Aux., for Miss Suthon's salary,	
<i>New London</i> —St. James't.....	1 40	Japan, \$9.20.....	10 70
<i>Newtown</i> —Trinity Churcht.....	3 05	Christ Church, Wo. Aux., General, \$8.67;	
<i>Northfield</i> —Trinity Churcht.....	50	C. M. Pritchard Memorial, for Miss	
<i>Northford</i> —St. Andrew's't.....	1 00	Suthon's salary, Japan, \$52.90.....	61 57
<i>Norwalk</i> —Grace't.....	6 00	Trinity Church, C. M. Pritchard Memor-	
<i>Poquetannock</i> —St. Jamest.....	1 00	ial, Wo. Aux., for Miss Suthon's salary,	
<i>Portland</i> —Trinity Churcht.....	1 50	Japan.....	29 00
<i>Ridgefield</i> —St. Stephen's't.....	5 00		
<i>Sharon</i> —Christ Church, Domestic, \$3; For-			
eign, \$3.....	6 00	MAINE—\$5.00	
"G." Domestic, \$5; Foreign, \$5.....	10 00	<i>Bangor</i> —St. John's, Sp. for St. Barnabas'	
<i>South Manchester</i> —St. Mary's't.....	3 00	mission, Summerville, South Carolina..	5 00
<i>South Norwalk</i> —Trinity Churcht.....	2 66		
<i>Southport</i> —Trinity Churcht.....	10 00	MARYLAND—\$133.09	
<i>Stamford</i> —St. Andrew's't.....	5 00	<i>Anne Arundel Co. (Jessup)</i> —St. Mary's,	
<i>Thomaston</i> —Trinity Churcht.....	1 46	General.....	7 00
<i>Torrington</i> —Trinity Church, Domestic,		<i>Baltimore</i> —Advent Chapel, General.....	1 00
\$25.77; +\$9.20.....	34 97	Memorial Primary S. S., Sp. for Bishop	
<i>Wallingford</i> —St. Paul's't.....	2 00	Gilbert, Minnesota.....	3 25
<i>Washington</i> —St. John's't.....	1 00	<i>Baltimore Co. (Glyndon)</i> —Reisterstown	
<i>West Hartford</i> —St. James't.....	4 00	Parish, General.....	46 24
<i>Westport</i> —.....	5 00	(<i>Mt. Washington</i>)—St. John's, Wo. Aux.,	
<i>Wethersfield</i> —Trinity Churcht.....	3 75	General.....	11 60
<i>Wilton</i> —St. Matthew's't.....	1 10	(<i>Catonsville</i>)—St. Timothy's, Wo. Aux.,	
<i>Windsor</i> —Grace't.....	2 89	Domestic, \$1; Indian, \$1; Colored, \$1;	
<i>Woodbury</i> —St. Paul's't.....	1 25	Foreign, \$1; Junior Bible-class, General,	
<i>Miscellaneous</i> —Babies' Brancht.....	10 00	\$14.....	18 00
Branch Wo. Aux., General.....	5 05	<i>Frederick Co. (Frederick)</i> —All Saints',	
		Indian, \$3.20; Colored, \$7.35; Foreign,	
		\$20.20; five cent-collections, Wo. Aux.,	
		Indian, \$3.50; Foreign, \$5; Mexico, \$6.75	46 00
DALLAS—\$2.82			
<i>Fort Worth</i> —Trinity Church S. S., Foreign	2 82		
		MASSACHUSETTS—\$364.75	
DELAWARE—\$5.00		<i>Andover</i> —Christ Church, Domestic and	
<i>Wilmington</i> —Calvary, Wo. Aux., Sp. re-		Foreign.....	10 00
pairing church at Wuchang, China....	5 00	<i>Boston</i> —St. John the Evangelist, St. Mary's	
EAST CAROLINA—\$9.25		Guild, Sp. for Bishop Gray, Southern	
<i>Edenton</i> —Branch Jun. Aux., Anniversary		Florida.....	25 00
Fund, Sp. for Training School, Shang-		St. Stephen's, Wo. Aux., Sp. for "Eliza-	
hai, China.....	1 00	beth Crib," St. Mary's Orphanage, China	5 00
<i>Greenville</i> —St. Paul's, Junior Aux., Sp. for		<i>Fall River</i> —St. John's, General.....	7 14
Bishop McKim, Japan.....	4 14	<i>Greenfield</i> —St. James', Wo. Aux., Sp. for	
<i>Kinston</i> —St. Mary's, Junior Aux., Japan..	4 11	Bishop Talbot's Clergy Fund.....	10 00
		<i>Groton</i> —Groton School, for "Groton"	
FLORIDA—\$2.50		scholarship, St. Mary's School, South	
<i>Monticello</i> —Christ Church, General.....	2 50	Dakota.....	25 00
		<i>Hyde Park</i> —Grace B. Gidney, Foreign.....	2 00
FOND DU LAC—\$35.15		<i>Lawrence</i> —St. John's, A Member, General.	10 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for		<i>Longwood</i> —Church of our Saviour, For-	
church at Osaka, Japan, \$15.65; Sp.		eign.....	153 36
Brierley Memorial buildings, Cape Pal-		<i>Lynn</i> —St. Stephen's, St. Augustine's Chap-	
mas, Africa, \$19.50.....	35 15	ter, Wo. Aux., for salary of Miss Wood-	
		ruff, Cape Mount, Africa, \$36.75; Sp. for	
GEORGIA—\$25.00		Bishop Johnston, for Pearsall, Western	
<i>Atlanta</i> —A. G. P. Dodge, Domestic and		Texas, \$20.....	56 75
Foreign.....	25 00	<i>Malden</i> —St. Paul's, Wo. Aux., Sp. for Rev.	
		C. Y. Grimes, for a new church, Cripple	
INDIANA—\$2.81		Creek, Colorado.....	5 00
<i>Indianapolis</i> —Christ Church S. S., Sp. for		<i>Quincy</i> —Christ Church, Wo. Aux., for sal-	
Bishop McKim, Japan.....	2 81	ary of a Domestic Bishop.....	50

† Junior Aux., Seabury Memorial, special for Mr. Osuga's orphanage, Osaka, Japan.

<i>Stockbridge</i> —St. Paul's, Domestic, \$20; Foreign, \$10.....	30 00	NEW JERSEY—\$153.69	<i>Bound Brook</i> —St. Paul's, Wo. Aux., Sp. for support of Kimura San, Japan.....	5 00		
<i>Branch</i> , "Five Sisters," Wo. Aux., for "Caroline Prentice Sanger" memorial scholarship, Eliza F. Drury Station, Africa.....	25 00	<i>Helmetta</i> —St. George's Memorial, Foreign.....	40 73	<i>Plainfield</i> —Grace Church Guild for "Agnes Waterbury Rodman Memorial" scholarship, St. Mary's School, South Dakota.....	60 00	
MICHIGAN—\$57.18		<i>Riverton</i> —Junior Aux., Wo. Aux., General.....	3 00	<i>Salem</i> —St. John's S. S., General.....	1 77	
<i>Ann Arbor</i> —St. Andrew's, Junior Aux., Sp. for support of "Ann Arbor," St. Mary's Orphanage, Shanghai, China.....	10 00	<i>Spotswood</i> —St. Peter's, "E. H. C.," General.....	3 19	<i>Vineland</i> —Trinity Church, Mrs. Chas. H. Graff, for "Chas. H. Graff" memorial scholarship, High School, Cuttington, Africa.....	40 00	
<i>Bay City</i> —Trinity Church, "H. F. C.," Wo. Aux., salary of Miss Bull, Japan, \$5; Sp. for Bishop Graves, China, \$10.....	15 00	NEW YORK—\$1,443.03	<i>Dutchess</i> Archdeaconry—Wo. Aux., Sp. Bishop A. R. Graves, The Platte.....	12 65		
<i>Detroit</i> —St. Andrew's, St. Agnes' Guild, Sp. for Mrs. Pott, Shanghai, China, for support of Agnes Andrews.....	24 00	<i>Manchester Bridge</i> —St. John's S.S., General.....	1 00	<i>Marlborough</i> —Christ Church, Wo. Aux., General.....	10 00	
<i>St. Barnabas'</i> , Domestic.....	1 00	<i>Mt. Vernon</i> —Ascension, Wo. Aux., Sp. for burying ground, Cape Mount, Africa..	5 00	<i>New York</i> —All Saints', Domestic, \$10; Foreign, \$10.....	20 00	
<i>St. James'</i> , Domestic.....	7 18	<i>Ascension</i> Memorial, King's Daughters, through Wo. Aux., Sp. Miss Carter's work, Minnesota.....	10 00	<i>Church Missions</i> House Chapel Farewell Service, for Rev. Gouverneur F. Mosher and Miss Gertrude B. Mosher, for work in China.....	30 79	
MILWAUKEE—\$2.37		<i>St. Esprit</i> , Domestic, \$30; Foreign, \$30; Indian, \$5; Colored, \$5.....	70 00	<i>Incarnation</i> , Colored.....	203 35	
<i>Superior</i> —Church of the Redeemer S. S., General.....	2 37	<i>St. Luke's</i> , Sp. Bishop Brooke, Oklahoma. St. Michael's, General.....	1 25	<i>St. Paul's</i> Chapel S. S., for "Dr. Haight" scholarship, St. John's College, China..	40 00	
MINNESOTA—\$599.14		<i>Church of the Transfiguration</i> , Domestic, \$20; Choir Class, Foreign, \$2.75.....	22 75	<i>Trinity Church</i> , Foreign, \$36.63; Domestic, \$102.96.....	189 62	
<i>Excelsior</i> —Trinity Chapel (of which S. S.,* \$3.68), General.....	5 07	<i>Archie</i> S. Winslow, General.....	1 00	<i>Miss Mary M. Collins</i> , for "Dr. A. T. Twing" scholarship, St. Mary's School, South Dakota.....	60 00	
<i>Faribault</i> —Cathedral of our Merciful Saviour S. S., Sp. for scholarship in Colored school, Raleigh, North Carolina.....	11 00	<i>In memory of Dorsey N. H. Schenck</i> , General.....	10 00	<i>"A Mite,"</i> General.....	1 00	
<i>Minneapolis</i> —Gethsemane, Wo. Aux., Sp. for Bishop Gray's work, Southern Florida.....	10 00	<i>"A Friend,"</i> through Wo. Aux., Sp. for education of missionaries' children in East Carolina.....	246 00	<i>Nyack</i> —Grace, General.....	20 05	
<i>St. Paul</i> —St. Clement's S. S., Wo. Aux., Sp. for Miss Sybil Carter, Minnesota.....	4 00	<i>Orange</i> Archdeaconry—Wo. Aux., Domestic, \$3.62; Foreign, \$3.62; Indian, \$3.62; Colored, \$3.62.....	84 48	<i>Rye</i> —Christ Church, Domestic, \$135.72; Wo. Aux., Sp. for Olympia for salaries of missionaries, \$98.40; Mrs. Eddy, for "Arthur Lothrop Eddy" scholarship, Boone School, Wuchang, China, \$40....	274 12	
<i>St. Peter's</i> S. S., General.....	3 20	<i>Sing Sing</i> —St. Paul's, Wo. Aux., for expenses of new missionaries to Africa..	25 00	<i>Trinity Church</i> , General.....	84 97	
<i>Branch</i> Wo. Aux., for "Bishop Whipple" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "Bishop Gilbert" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Bishop McKim's women workers, Japan, \$102.21; Sp. for Rev. Mr. Haupt, for Deaconess' Home, St. Paul, Minnesota, \$100; Sp. for salary of Miss Colbey, Minnesota, \$32.21; Sp. for Bishop Graves, The Platte, \$100; Sp. for Bishop Rowe, to cell the church at Juneau, Alaska, \$50; Sp. for Mrs. A. B. Hunter, Raleigh, North Carolina, \$32.23; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$19.22.....	565 87	<i>White Plains</i> —Grace, Wo. Aux., Foreign..	45 00			
MISSOURI—\$23.50		NORTH CAROLINA—\$12.47	<i>Ridgeway</i> —Church of the Good Shepherd, Wo. Aux., China.....	5 70		
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<i>Dreuxville</i> —Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00					
<i>Keene</i> —St. James', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	3 00					
<i>Manchester</i> —Grace Church, Domestic, \$44.69; Foreign, \$22.59.....	67 28					
<i>Nashua</i> —Church of the Good Shepherd, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	3 00					
<i>Plymouth</i> —Branch Wo. Aux., Sp. Foreign Missionaries' Insurance Fund.....	2 00					
<i>Portsmouth</i> —Christ Church, Foreign.....	1 50					
<i>Tilton</i> —Trinity Church, General.....	7 00					
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	4 00					

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Christ Church Hospital, Wo. Aux., Sp. Christmas gifts for China.....	1 25
(<i>Germantown</i>)—Christ Church, Foreign. Grace, Foreign.....	63 44
Protestant Episcopal Hospital Mission. Elizabeth Wheeler Bible-class, General (West)—St. Andrew's, Bishop Graves Class, Wo. Aux., Sp. for Bishop Graves for Christmas gifts, China, \$10; S. S., Sp. for Dr. Walrath, for the graveyard at Cape Mount, Africa, \$10.....	245 62
St. Clement's, Domestic and Foreign.....	5 00
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(<i>Oxford</i>)—Trinity Church, Wo. Aux., General.....	19 30
<i>Upper Providence</i> —St. Paul's Memorial S. S., for Africa.....	500 00
<i>Miscellaneous</i> —Branch, through Foreign Committee, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	19 41

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<i>Princess Anne Co. (Virginia Beach)</i> —A member of the family of the late Rev. Dr. Savage, for "Thomas S. Savage" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
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